

THE
LECTURES

DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION,

AT
LOWELL, (MASS.) AUGUST, 1838;

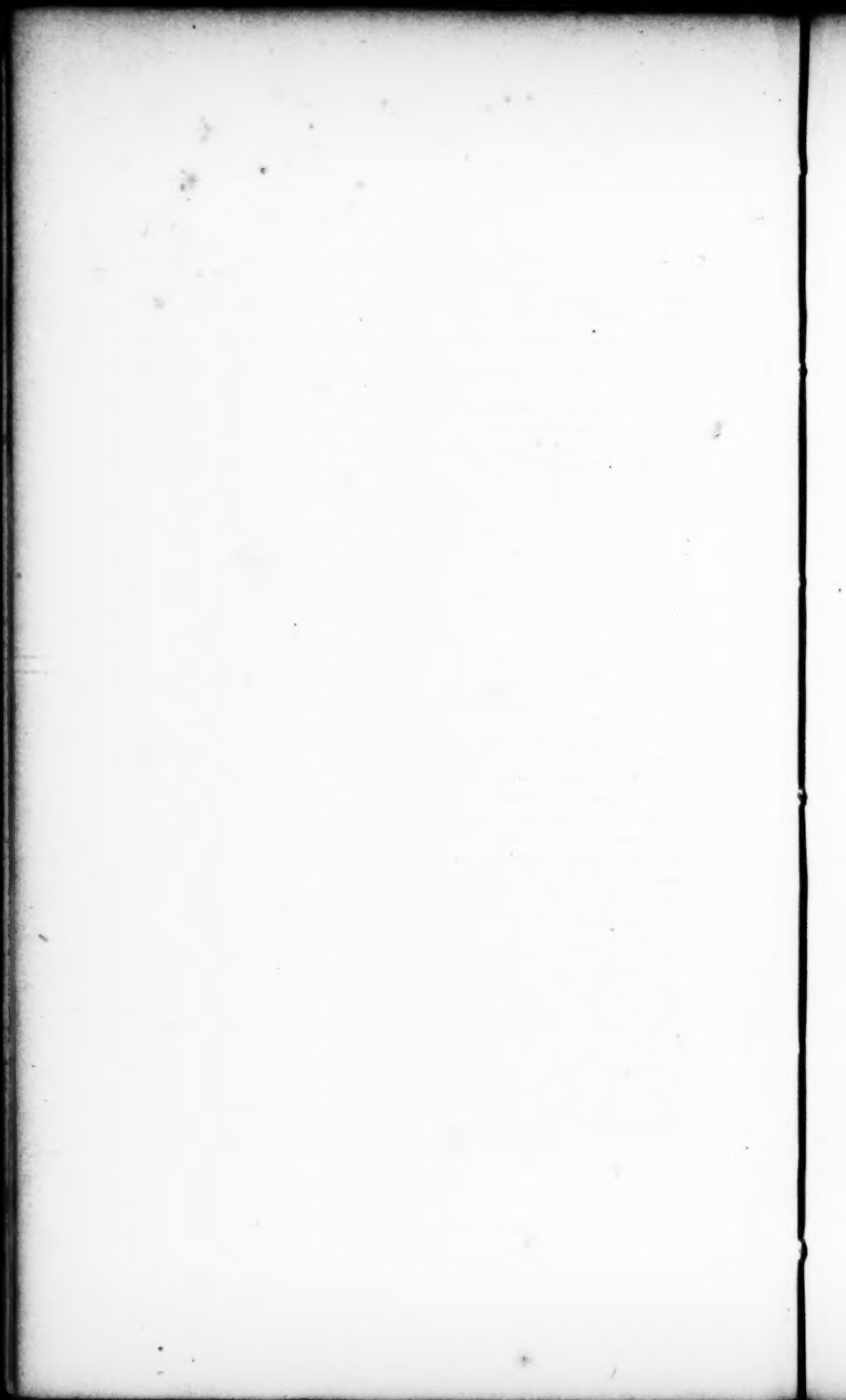
INCLUDING
THE JOURNAL OF PROCEEDINGS,

AND
A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
PUBLISHED BY WILLIAM D. TICKNOR,
CORNER OF WASHINGTON AND SCHOOL-STREETS,

1839.



JOURNAL OF PROCEEDINGS.

NINTH ANNUAL SESSION.

Lowell, Mechanics' Hall, Aug. 23d, 1838.

THE meeting was called to order at 9 o'clock, A. M., by Mr. J. G. Carter, of Lancaster, the senior Vice President. Extracts from the last year's Record were read by the Secretary.

The following Committees were then appointed,

To seat Ladies and Strangers.

Messrs. Abbott, Metcalf, and Dillaway.

To nominate Officers.

Messrs. Mackintosh, Thayer, Edson, Pettes, Kimball, Greenleaf, and Muzzy.

On motion of Mr. Thayer, of Boston, it was *Voted*, That the Secretary read the Constitution; which he accordingly did.

On motion of Mr. Greenleaf, of Bradford, it was *Voted*, That fifteen minutes be the limit of any gentleman's remarks at any one time, unless by special permission of the Institute.

Half past 2 and half past 7 o'clock were appointed the hours of meeting for the afternoon and evening.

On motion of Mr. Greenleaf, of Bradford, it was *Voted*, That

the interval after any lecture be devoted to discussing the principles advanced in that lecture.

No more business coming up, the Institute adjourned to 11 o'clock.

At 11 o'clock prayers were offered by the Rev. Mr. Miles, of Lowell, after which,

The Introductory Address was delivered by the Rev. CHARLES BROOKS, of Hingham.

On motion of Mr. Thayer, of Boston, it was *Voted*, That the citizens of this community generally, and the vicinity, be invited to attend the meetings of the Institute free of expense.

Voted, That a Committee be appointed to report the proceedings of the Institute, for the public journals of this city Messrs. Greenleaf, of Bradford, Tuck, of Gloucester, and the Secretary were appointed.

On motion of Mr. H. W. Carter, of Boston, the question of "Compulsory attendance at School," was taken up for discussion, but the morning being spent, the Institute adjourned.

Afternoon.

Mr. J. G. Carter presiding, the subject proposed in the morning was taken up, and, on motion of Mr. Pettes, was added to the regular list of subjects to be taken up at such time as the Institute may see fit.

At 3 o'clock, a Lecture on "English Grammar," was delivered by Mr. R. G. PARKER, of Boston.

A recess of ten minutes was then taken.

Mr. F. Emerson, of Boston, moved that half past 2 o'clock, tomorrow, be assigned for the election of officers; this motion was rejected. Mr. E. then moved that a quarter before 9 be the hour, which was accepted.

Mr. THOMAS D. JAMES, of Philadelphia, then delivered a Lecture on "Model Schools."

A recess of five minutes was then taken, after which Mr. HERMANN BOKUM, of Cambridge, delivered a Lecture on the "German Language and Literature." Adjourned.

City Hall, Evening.

The meeting having been called to order, the Institute listened

to a lecture from the Rev. A. B. MUZZEY, of Cambridgeport, on the following subject : " The bearing that School Instruction has upon the common duties of life."

On motion of Mr. Thayer, the subject of " Compulsory Attendance " was taken up, and an interesting debate ensued, in which Messrs. Brooks, of Hingham, Greenleaf, of Bradford, Pettes, of Brookline, Mann, of Boston, Bartlett, of Lowell, Clark, of Chelsea, Alcott, of Boston, Bokum, of Cambridge, Jenks, of Boston, James, of Philadelphia, and Tuck, of Gloucester, participated.

Mr. Thayer presented the following resolution,

Resolved, That in the opinion of this Institute, it is the duty of our legislatures to compel the attendance at school, of those children whose parents refuse to perform their duty in this regard.

A desire being expressed for further discussion, it was laid on the table. Adjourned.

Mechanics' Hall, Friday, Aug. 24th.

The Institute was called to order by the President, the Hon. WM. B. CALHOUN, of Springfield. On motion of Mr. Thayer, the time of balloting was altered to half past 2, P. M. Mr. Thayer gave notice that the subject of " Model Schools," would be discussed at the City Hall, this evening, at half past 7 o'clock.

At 9, A. M. the Institute listened to a Lecture from the Hon. S. G. GOODRICH, of Roxbury, on this topic : " Man, the subject of Education."

Mr. Thayer gave notice, that Mr. Mack, the Lecturer for the next hour, being prevented from attending by sickness in his family, Mr. C. PLATO CASTANIS, would give a Lecture on the " past and present Conditions of Education in Greece, and their Results."

The resolution offered by Mr. Thayer being taken up on his motion, he offered the following substitute,

Resolved, by this Institute, That children are the property of the State, — its riches and its hopes ; that, consequently, their education is a matter of public interest ; that parents should see that they are duly instructed, and that, in all cases, where they neglect to educate their children, it becomes the duty of our legislatures to enforce by statute the parental obligation.

On motion of Dr. Bartlett, of Lowell, this resolution was committed. Messrs. Bartlett, Thayer, and Mann were appointed a Committee to consider and report.

A short recess was then taken, after which, Mr. CASTANIS delivered his Lecture on the subject abovementioned.

On motion of Mr. Mackintosh, of Boston, it was *Voted*, That the volumes of Lectures for the years preceding 1837, be disposed of to members, at the price of 50 cents per volume, and that those for 1837, be sold to ladies at the price of 75 cents, and to gentlemen, at \$1, per vol.

Also on motion of Mr. Mackintosh, *Voted*, That Mr. H. W. Carter, of Boston, be appointed Treasurer pro tem., Mr. Ticknor being absent. Adjourned.

Afternoon.

Mr. Calhoun presiding, on motion of Mr. Brooks, of Hingham, it was *Voted*, That the list of nominations be recommitted.

Mr. B. gave notice that a room had been provided at the Merimack House, where teachers might meet and converse on subjects of professional interest in a less formal manner than at the meetings of the Institute.

On motion of Mr. Adams, of Boston, it was *Voted*, That the question upon the list, viz: "Whether the more copious use of Oral Instruction might be more beneficially engrafted upon that of text books," — be substituted for the one proposed by Mr. Thayer, this morning.

Mr. Mackintosh having reported in behalf of the Committee of Nominations, it was *Voted*, To proceed, at once, to the choice of Officers. Messrs. F. Emerson, Brooks, and H. W. Carter were appointed a Committee to collect and count the votes.

The balloting having been finished, the Committee reported that the entire list were chosen.

PRESIDENT.

WILLIAM B. CALHOUN, Springfield, Mass.

VICE PRESIDENTS.

* James G. Carter, Lancaster, Mass.

* Dr. Elisha Bartlett, of Lowell, and Hon. S. G. Goodrich, of Roxbury, were subsequently chosen Vice Presidents.

John Pierpont, Boston, Mass.
George B. Emerson, Boston, do.
Daniel Kimball, Needham, Mass.
Gideon F. Thayer, Boston, do.
Elipha White, John's Island, S. C.
Samuel Pettes, Brookline, Mass.
Ethan A. Andrews, Boston, do.
Nehemiah Cleveland, Newbury, do.
Jacob Abbott, Roxbury, do.
Denison Olmsted, New Haven, Conn.
John Kingsbury, Providence, R. I.
Gardner B. Perry, Bradford, Mass.
Horace Mann, Boston, do.
Theodore Edson, Lowell, do.
Charles White, Owego, N. Y.
Andrew S. Yates, Chittenango, N. Y.
Benjamin Greenleaf, Bradford, Mass.
Peter Mackintosh, jun., Boston, do.
Samuel M. Burnside, Worcester, do.
Frederick Emerson, Boston, do.
John A. Shaw, South Bridgewater, do.

RECORDING SECRETARY.

Thomas Cushing, Jr. Boston, Mass.

CORRESPONDING SECRETARIES.

Charles Brooks, Hingham, Mass.
Aaron B. Hoyt, Boston, do.

TREASURER.

William D. Ticknor, Boston, Mass.

CURATORS.

Henry W. Carter, Boston, Mass.
Joseph Hale Abbot, Boston, do.
Josiah Fairbank, Charlestown, do.

CENSORS.

Charles K. Dillaway, Boston, Mass.
William J. Adams, Boston, do.
William A. Alcott, Boston, do.

COUNSELLORS.

Samuel R. Hall, Plymouth, N. H.
 William Russell, Boston, Mass.
 Dyer H. Sanborn, New London, N. H.
 Theodore Dwight, Jr. New York.
 Emory Washburn, Worcester, Mass.
 William Lincoln, do. do.
 Charles H. Allen, Haverhill, Mass.
 Artemas B. Muzzey, Cambridgeport, Mass.
 Thomas Sherwin, Boston, Mass.
 David Mack, Cambridge, do.
 William Barry, Jr. Framingham, do.
 Hiram Fuller, Providence, R. I.

The Rev. EZEKIEL RICH of Troy, N. H. then commenced his Lecture on "Oral Instruction," and not having concluded when the hour for the next Lecture arrived, the remainder of his Lecture was postponed.

After a recess of five minutes, a Lecture was given on "The Mutual Duties of Teachers and Parents," by Mr. DAVID P. PAGE, of Newburyport.

Evening.

Mr. Calhoun having called the meeting to order, on motion of Mr. Thayer, it was

Voted, That this subject be discussed; "The Advantage of a fixed Code of Laws and Punishments in a School." Messrs. James, Mann, Bradford, of Westford, Thayer, and F. Emerson, kept up an interesting and animated debate to a late hour of the evening, when the Institute voted that Mr. Rich finish his Lecture at 9 o'clock to-morrow morning.

Adjourned.

Saturday, Aug. 25th.

The President having called the meeting to order, the Secretary read the Record for yesterday. Mr. Rich then proceeded to finish his Lecture. Mr. R. having spoken till the time appointed for Mr. Fuller's Lecture arrived, and Mr. Fuller not having appeared, it was voted that the question on "Oral Instruction," be taken up after a recess of five minutes.

Mr. Brooks introduced the subject with an account of the Borough Road School, in London. An account of the Sessional School, at Edinburgh, by Mr. William Russell, of Boston, was then read by Mr. Thayer.

A short recess was then taken, after which the Institute listened to a Lecture from Mr. JOSEPH HARRINGTON, Jr. of Boston, on "The Practicability and Expediency of introducing Vocal Music, as a branch of Instruction into our Common Schools."

Adjourned.

Afternoon.

The Institute having come to order, Dr. ELISHA BARTLETT, of Lowell, delivered a Lecture on "The Head and the Heart, or the relative value and importance of Moral and Intellectual Education."

Mr. Thayer gave notice that, by request, Mr. Harrington would repeat his highly interesting Lecture, at the City Hall, this evening.

Mr. T. also informed the Institute, that it was proposed to publish the valuable Lecture of Mr. Page, in a pamphlet form, and that a paper was open for subscriptions.

After a recess of five minutes, Professor LOVERING, of Cambridge, delivered a Lecture on "Astronomy."

Adjourned.

Evening, City Hall.

Mr. Pettes having called the meeting to order, Mr. Harrington, according to notice, repeated his Lecture of the morning.

Adjourned.

Monday, Aug. 27th.

The meeting was called to order by the Rev. Mr. Kimball, of Needham, and the Secretary read the Records.

Mr. GEO. W. WARREN, of Charlestown, then delivered a Lecture on "The Characteristics of a Good Teacher."

On motion of Mr. Pettes, it was

Voted, That, when we adjourn, we adjourn to meet at 4 o'clock. The Institute then adjourned to attend the meeting of the Middlesex County Convention.

The Institute met at 4, according to adjournment, but, very few being present, adjourned to the evening.

Evening.

The meeting having been called to order, Mr. Thayer continued the account of the Sessional School.

The Committee to whom was referred the subject of Compulsory Attendance at School, reported the following resolution :

Resolved, " That as all popular governments, in the very nature of things, must be dependent upon the general prevalence of intelligence and virtue for their stability and their efficiency for good, so it is the right and duty of these governments, not only to provide for, but so secure by legislative enactments, if necessary, the intellectual and moral education of the young." The resolve was accepted.

The expediency and practicability of introducing Vocal Music into our Common Schools was then taken up, as a subject of discussion, and remarks were made by Messrs. Pettes, Mann, Carter, of Boston, Allen, of Northborough, Thayer, and Mackintosh.

Mr. Mackintosh offered the following resolution :

" Resolved, as the sense of the American Institute of Instruction, that it is desirable that the teaching of Vocal Music should be introduced into Common Schools as soon as it may be practicable ;" which passed unanimously.

Adjourned.

Tuesday, Aug. 28th.

The meeting having been called to order and the Records read, at half past 9 o'clock the Institute listened to a Lecture from the Rev. CHARLES WHITE, of Owego, N. Y. on the " Literary Responsibility of Teachers."

After the Lecture a short recess was taken.

The Lecture of Prof. DENISON OLMSTED, of New Haven, on " The School System of Connecticut," was then read by the Rev. Mr. Blanchard, of Lowell ; Prof. O. not being able to attend on account of ill health.

Afternoon.

Mr. Thayer called the meeting to order at 3, P. M. The

Annual Report of the Directors was then read by the Secretary of the Institute, and, after some remarks from Mr. Pettes, it was unanimously accepted.

Mr. Mackintosh then offered the following Resolutions :

Resolved, That the grateful acknowledgments of this Institute be made to the Government of the City of Lowell, for the free use of the City Hall, so generously granted for the present Annual Meeting.

Resolved, That the sincere thanks of the Institute be presented to the Middlesex Mechanic Association, for their kind liberality, in granting the use of their elegant Hall, and well furnished reading room, for the present session.

Resolved, That the Recording Secretary transmit copies of the foregoing resolutions.

After some remarks from Mr. Rich, of Troy, the Resolves were unanimously passed.

Mr. Mackintosh then offered the following Resolution :

Resolved, That the American Institute of Instruction feel highly encouraged and gratified in view of the increasing interest manifested in various parts of the Union in behalf of the improvement and extension of Common School Education. After some remarks from Mr. Mann, and Mr. White, of S. C. it was passed.

Mr. H. W. Carter offered the following Resolution :

Resolved, That the thanks of the Institute be presented to the Rev. Charles Brooks, for his able Introductory Address ; and to Messrs. R. G. Parker, Thomas D. James, Hermann Bokum, A. B. Muzzey, S. G. Goodrich, C. Plato Castanis, Ezekiel Rich, David P. Page, Joseph Harrington, Jr. Elisha Bartlett, Joseph Lovering, Geo. W. Warren, Charles White, and Denison Olmsted, for their Lectures, which have given so much interest to the present session of the Institute.

Dr. Elisha Bartlett, of Lowell, and Hon. S. G. Goodrich, of Roxbury, were added to the list of Vice Presidents by a unanimous vote.

The Secretary then mentioned that he had received a letter from Victor Cousin, in answer to the one written by him last year

at the direction of the Institute ; and at the request of the President, he read it, and offered the following resolution :

Resolved, That the Institute receive with much satisfaction the kind and encouraging letter of Mons. Victor Cousin, and the Volumes accompanying it. Also,

Resolved, To transmit to him through the Secretary, the Lectures of the present year, with a suitable expression of our respect and regard.

Mr. Mackintosh offered the following :

Resolved, That the volumes of the Institute, be presented to the Middlesex Mechanic Association, as a small token of our gratitude for their liberality to the Institute at the present session.

No more business coming up, Mr. THAYER made an interesting address, to the female teachers especially, which was listened to with deep attention.

The Institute then adjourned *sine die*.

THOMAS CUSHING, JR. *Recording Secretary*.

ANNUAL REPORT.

THE Directors of the Institute ask leave to submit the following Annual Report :

An examination of the records, and of the reports presented by the several Boards charged with the different interests of this Association, proves to the satisfaction of the Directors, that there has been great fidelity in every department.

From the Report of the Curators, it appears that the Institute's Room, No. 21, School-street, Boston, is still kept open and well furnished for the accommodation of members throughout the year. Its table is regularly supplied with several of the best periodicals in the country. The Library is becoming more and more valuable, already containing many of the latest works on Education, with numerous classical and scientific text books. For these last, we have been indebted in many cases to the liberality of booksellers and authors.

The Censors report, that the publishing of the Lectures delivered before the Institute at the annual meeting in Worcester, was effected at an earlier date than has been usual in preceding years. In regard to the expenses of publication they further state, that after negotiating with several publishers, and adopting the proposal which they deemed the most favorable, they caused three hundred copies to be printed at the expense, and as the property, of the Institute. The whole cost was \$259, of which \$100 have been paid from the funds previously existing, and a balance remains of \$159, which must be drawn from the treasury hereafter,

unless it shall be realized from the sale of the volumes. These are in the hands of a bookseller, to be disposed of on commission. No account has yet been rendered, as the principal sales have been expected to be made during the time of the annual meeting at Lowell. The Censors express great confidence in the favorable results obtained by the annual publication of the Lectures, but they believe that even such results will not justify the incurring of any debt, which might afterwards embarrass the financial concerns of the Institute. It is their opinion, as well as that of the Directors generally, that the discontinuance of these publications would diminish the influence and usefulness of this body; and the Censors finally suggest, that these volumes should hereafter be published as far as possible by subscription; and that, for this purpose, a paper should be circulated among the members at each annual meeting.

The Committee of Finance report, that they have audited the Treasurer's accounts for the year past, and find them accurately kept and well vouched, and a balance due that officer, of thirty-one dollars and seventy-one cents; — that this balance, added to that which remains due to the publisher of the Lectures, amounts to the sum of one hundred ninety-one dollars and twenty-one cents. The Committee of Finance are not apprised of any other debts due from the Institute.

Among the transactions of the Board of Directors, at their stated meetings during the year, the following is deemed the most important. At the meeting in January last, it was resolved, "That a Committee of three be appointed to propose a premium of Five Hundred Dollars, provided that sum be raised otherwise than from the funds of the Institute, for the best Essay that shall be offered upon a system of Education best adapted to the Common Schools of our country; it being understood that the premium will not be awarded, if no essay be furnished, which, in the opinion of the Directors of the Institute, is worthy of it." Such a Committee has accordingly been appointed; the requisite funds have been raised by subscription; and advertisements have been extensively circulated in the newspapers in different parts of the Union. The Directors cherish a sanguine hope that this in-

vation may elicit views and suggestions of incalculable benefit in elevating the moral and literary condition of our country.

The *ninth* anniversary of this Association affords a new occasion for congratulating its members upon the success which has attended their efforts for the advancement of common education and for the improvement of teachers. What though the results have come short of our own sanguine expectations, or even of the real and most urgent wants of our community? If we look back to the first organization of the Institute in 1830, we shall see that much, after all, has been accomplished. These advances are most perceptible in our cities and larger villages. School-houses have been built, or remodelled, upon plans much superior to those of former years. A more judicious and enlightened discipline, is coming into use. The course of study has been extended without becoming burdensome to the pupil. Moral and physical education, so much neglected in times past, are beginning to be recognised as the legitimate province of the school-master. Teachers of inferior qualifications find it less and less easy to obtain employment; while the increasing deference and larger salaries paid to those of a more skilful and more cultivated grade, are in a high degree cheering to those of us who take an honest pride in belonging to the ranks of an honored occupation. Even where the projects of the Institute appeared to have failed, we yet have cause to believe that a deep impression was made upon the public mind; an impression so favorable to our views, that the very objects which we then proposed, have since been brought about by other agents, to-whom we may claim the honor of having acted as pioneers. Witness our memorial, addressed last year to the legislature of Massachusetts, recommending the establishment of Seminaries for Teachers, at the public expense. Witness also that of the year previous, praying for the appointment of a Superintendent of Common Schools. Both these petitions were unsuccessful for the time, yet we now see one of these our favorite objects almost literally accomplished, while the other is in a train of speedy fulfilment. A Board of Education has been established, whose enlightened Secretary is actively engaged in diffusing the very benefits which had been expect-

ed from a Superintendent of Schools; while the same legislature which had declined giving its aid to the institution of Teachers' Seminaries, has at length offered liberal pecuniary assistance to those who shall, on their own account, commence the establishment of such institutions. It gives us pleasure to learn that several of the counties of this Commonwealth are awakened to a deep interest in this subject, and that well-endowed NORMAL SCHOOLS, may be expected soon to be in successful operation.

From the experience of two years, the Directors are well satisfied of the advantage of changing, from year to year, the place of our annual meeting. This improved arrangement obviously accommodates many persons, who would otherwise be excluded by distance, forever from our councils, and tends to diffuse the benefits of the institution more widely than before. Cheered by the friendly encouragement so liberally extended to these meetings by the citizens of Worcester and Lowell, the Directors have voted to recommend that the next annual session be held at Springfield; with which place, it is confidently expected that an easy communication will have been effected by the completion of the rail-road.

The Directors would here express, in behalf of the Institute, their deep sense of obligation to the Board of Education, whose members, by avowing themselves at all times the friends and patrons of the Institute, have done much to augment its influence upon the country at large.

In view of so many encouraging circumstances, it is hoped that every member of the Institute will continue his most efficient exertions in behalf of its benevolent, — its glorious, — objects. Let us persevere. Let none abandon so productive a field. And may the Divine blessing ever rest upon our labors.

By order of the Directors,

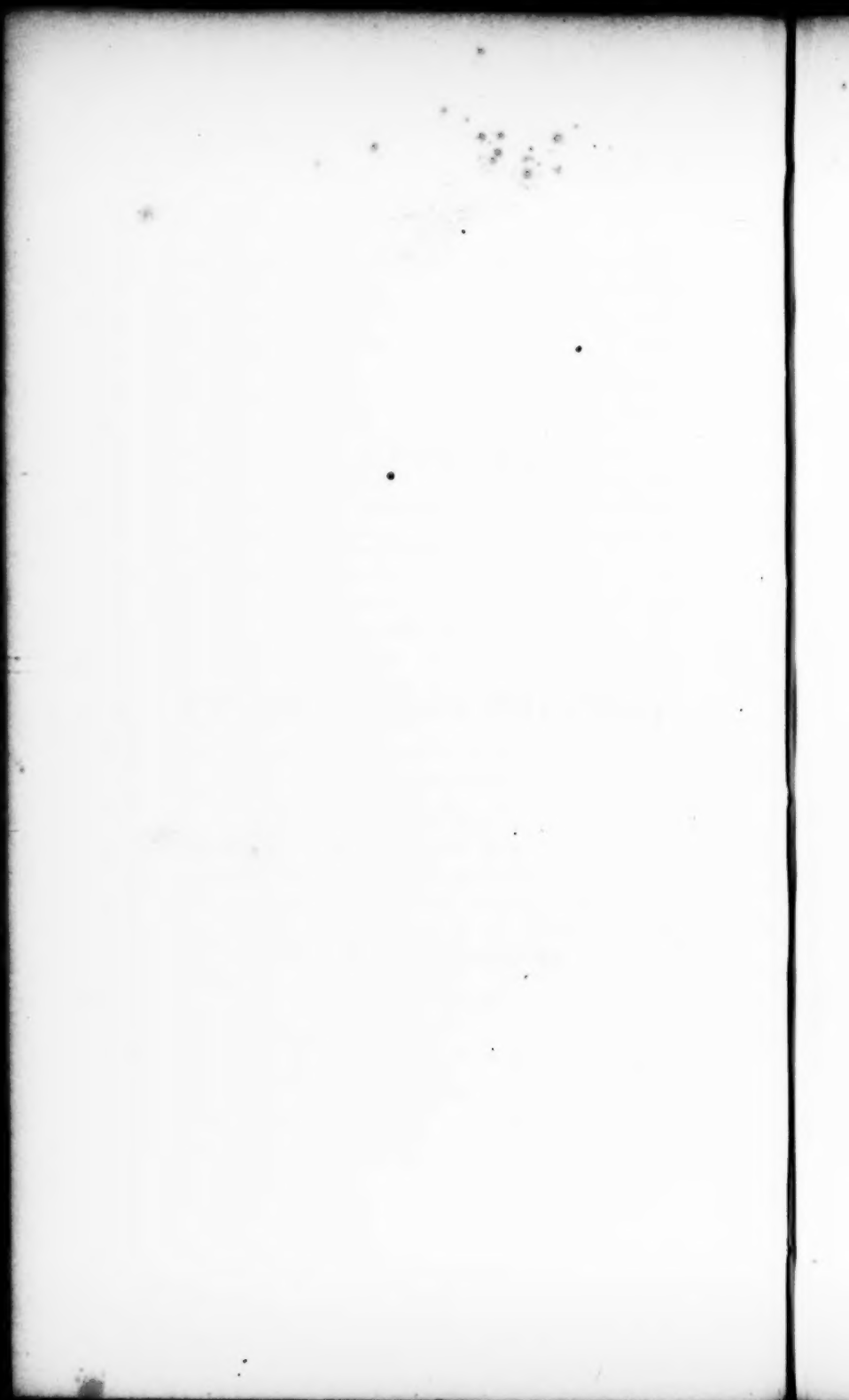
WM. J. ADAMS, CHARLES K. DILLAWAY, DANIEL KIMBALL,	}	Committee.
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Lowell, August 28th, 1838.

LECTURE I.

ON THE
LITERARY RESPONSIBILITY
OF
TEACHERS.

By CHARLES WHITE.



LITERARY RESPONSIBILITY OF TEACHERS.

THE education of the young, growing race, hastening forward to take the places of their fathers, has been deemed and acknowledged important in all civilized communities. No one subject, therefore, has been more thought upon, spoken upon, and written upon. No one, on that account, is more incapable of novelty and invention. The business of instruction, however, has lost none of its value by its commonness. It still opens to matters of the highest practical consequence, and I do not shrink from the task assigned me, though it be a discussion of the subject for the ten thousandth time.

Be it so that I can lay down no new principles, and open no new paths of duty; if I could give new confidence to admitted truth, new freshness to existing materials, new allurements to familiar labors, I should regard my effort, though humble, by no means unimportant and useless.

I wish here, at the threshold of the subject before me, in the form of a preliminary observation, to state, that I do not regard the *literary* responsibility of teachers, on which I am to speak, as comprehending all their accountableness in reference to the education of the community. There is a *moral* culture included within the sphere of their duty.

The intellectual powers are only a part of a human being, and intellectual qualities perform but an humble part in the duties of life. If men were only artisans and farmers, moral sen-

timents and dispositions would be necessary to their fidelity, perseverance and effectiveness. But they are fathers, sons, brothers, citizens, subjects, judges, legislators, governors. A culture and training of the intellectual powers merely, is a furniture totally incompetent for persons holding these responsible relations.

In truth there are no places in society and no duties for creatures of mere intellect. Deliver us from these half-formed, half-breathing things, constituted of an improved understanding, joined to a heart without form and void, or worse than chaos.

Nothing is clearer than that our school-teachers should rear the moral as well as the intellectual powers; the whole being, not an isolated part of him; the whole being, as they find him, as he comes to them fresh from the forming hand of God. In considering and urging, therefore, the responsibility of teachers in reference to a literary education, it is no part of my desire to make the impression that they are not under other responsibilities, and have not other and nobler services to render to the cause of popular instruction.

1. The literary responsibility of teachers *clearly appears from the fact that it is mind chiefly which educates mind.*

There are collateral assistances and encouragements in the business of instruction, but the teacher's own intellectual powers, in contact with those of his pupil, are the only educators.

It is admitted that the learner should neither be left alone, uncheered and unguided, to struggle with dates, unintelligible statements, and arbitrary rules, nor be put into an apparatus of springs and joints like an automaton, and made to think and speak as dictated and drilled. Let him be permitted to see the light of his teacher's mind shining before him, and he will be conducted in a method between these erroneous extremes. While he is thrown upon his own efforts and powers, left to walk himself, he is compelled to take no step in the dark, whatever the inquiries which he may pursue.

Teachers, it will be no less readily admitted, are not to proceed in their business, as in making a mound or building a ship, throwing earth to earth, and fastening timber to timber, for then their duty could be performed by proxy; are not to create, for then their efforts would be hopeless; but are to waken, to develope, to mould, what is already created; to nourish and rear a gem, the gem of a living spirit nobly capa-

cious. There is no instrumentality competent to this service, save the living spirit of the instructor. The powers of his mind, as sunbeams and dropping rains are first to stir the vitalities of the buds of being to be reared, next to swell the channels of nutrition, then to send through them into all the system, the proper and wholesome aliment which is to pass into the mental structure. In this process, the growth will be the pupil's own, while the nourisher and the guide is the mind of the teacher.

Children are flexible, impressible and imitative. These characteristic attributes point us to the same agent as the only direct source of education. If the teacher's mind be open and clear, proceed with certainty in its courses, keeping just in advance, as a *flexible* creature, the scholar commits himself to move whither that mind would lead, and adopt what it dictates with entire confidence, apprehending no difficulties, stopping at none. As an *impressible* being, habits and qualities are given to the pupil's mind, by contact with that of the instructor, with much of that readiness and accuracy with which thoughts are written on paper, or form given to plastic clay. This will be regarded by some as a mere vision of poetry, or a flourish of rhetoric. It is poetry, but not illusion. It is poetry, for it is the bodying forth to our conceptions, of a spiritual idea in a vivid and speaking image. But no less is it reality. Mind is thus transferred to susceptible mind; and, though other influences may supervene and the impression seem to be lost, it will afterwards re-appear, even without apparent cause, as if some invisible spirit had been retracing the lines. Not more surely does the flower open and turn to the sun, or the earth answer with a greener surface to the summer shower, than does the mind of the scholar wake and grow at the presence and the call of his teacher's intellectual powers.

As an *imitative* being, these powers exert over him a still more visible influence. His ardor instantly burns when that of his teacher is kindled; his faculties act with vivacity and power, whenever those of his teacher are aroused.

Almost without exception, the play of mental powers on the part of an instructor, will be answered to in the clear spirit of the learner, as trees and clouds are in the waters below them.

This great law being established, that mind educates mind, the mind of the educator the mind of the educated, the res-

possibility of teachers is a natural and unavoidable inference. No matter how much patronage; no matter how many or how valuable facilities may be provided, unless between them all and those to be benefited be interposed the instructor's mental powers, as a bland and efficient medium, facilities are wholly in vain. There is no substitute for those powers in the business of education. So also, as nothing else can perform what is assigned to the mind of the teacher, and nothing partake with him in it, is there no division of responsibility. It is all his own. It is of the most important character.

There is another view to be taken. If that which is to educate is the mind of the teacher, then all education depends essentially upon the condition of that mind; upon the qualities and acquisitions which it brings to the great duty allotted to it. We spread now our thoughts abroad and throw the mind's eye in upon all the places of instruction in the country; we see a generation of susceptible beings cast upon the intellectual powers of their teachers as a nurturing bosom, a light to walk in, and an example to follow. After a few years they will be returned to society, and be set down upon the broad theatre of life to move on its crowded and important affairs as the principal actors. What amount of intelligence and what intellectual character they shall bring with them to their places and employments among the people, depend upon the mental qualifications of those to whom their instruction was committed. Whether, therefore, those minds which educate the community shall be disciplined or rude, rich in knowledge or ignorant, patient or irritable, capacious or contracted, ardent or dull, apt to teach or incommunicable, is, on the part of teachers, a matter of the first importance.

The intelligence and intellectual character of the community rise and fall with the qualifications, the furniture and fidelity of the instructors of its children. Theirs is the power and the privilege, therefore, by elevating their own qualifications, to point the nation to the high sphere of intelligence it shall move in; the intellectual power it shall wield for good or ill. In the matter of qualifications, as well as in the immediate business of instruction, there is a responsibility resting upon teachers of no ordinary character.

2. The literary responsibility of teachers receives confirmation from the *valuable effects of popular education*.

One effect of informing the general mind is a larger and more skillful appropriation of the powers of nature to the uses of life. There is a great amount of physical strength, by misdirection, expended for that which is not bread. A still greater amount is lying wholly unemployed. Diffused intelligence opens to the people promising fields for the useful occupation of it all. It points to those improvements in agriculture by which the existing muscular power may derive greater amounts of valuable products from the fertile bosom of the earth. It suggests the cultivation of fewer acres; teaches how to neutralize the noxious qualities of soils; to add necessary ingredients; to distribute to each situation what will be produced there in the greatest perfection. Thus popular education enables the people to draw more largely upon nature for the supply of its basket and its store.

The ability which such an education creates and diffuses through the community, to discover her materials and forces, and then employ them in aid of the labors of man, is still more valuable to us. You may see an illustration of the appropriation of nature to facilitate and to perform the necessary operations of life, in all the improvements made, from the wooden bow and stone-pointed arrow, to the equipment of a modern soldier or hunter; from the rusty piece of iron sharpened by rubbing upon a stone, to the polished knife and razor: from the six pound pestle and hollowed stump of a tree for cracking corn to the modern flouring mill, grinding and packing hundreds of barrels of flour every twenty-four hours; from the simple wheel of our grandmothers, twisting with slow revolution its single thread, to the cotton factory with invisible velocity, twisting its thirty thousand; from the hollowed log or bark canoe, to the ship of a thousand tons, spreading her wings for the circumnavigation of the globe. All these improvements are but the appropriation of the materials and agencies which nature offers to facilitate and perform our necessary operations. Even the ordinary labors of life are aided to a great extent from this source; mere muscular strength accomplishes but an insignificant part of them. For the purposes of travelling, transporting, and all kinds of manufacturing, nature is made from her exhaustless treasury of forces to supply her mightiest agencies, and drive the vast and complicated machinery almost alone.

The steam engine, perhaps, affords the best illustration of

the important part she has been compelled to perform in carrying forward the affairs of life. This wonder-worker "has arrived to such a state of perfection as to appear a thing almost endowed with intelligence. It regulates with perfect accuracy and uniformity the number of its strokes in a given time; it counts and records them to tell how much work it has done. It regulates the quantity of steam admitted to work, the briskness of the fire, the supply of water to the boiler, and the supply of fuel to the fire; it opens and shuts its valves with absolute precision as to time and manner; it oils its joints, and when any thing goes wrong which it is unable itself to rectify, it warns attendants by ringing a bell. With all these talents and qualities, and when possessing the power of six hundred horses, it is obedient to the hand of a child. It never tires, wants no sleep, is equally active in all climates; it will do work of any kind; it is a water-pumper, a miner, a sailor, a land traveller, a printer, a paper-maker, a cotton spinner, a weaver, a blacksmith and a miller; and many of its powers and uses are yet to be discovered."

This is a specimen of the facility with which inanimate force may be employed, and of the multiplicity of useful services it may be made to perform.

A reference to France and England will show what advantage a people gains by appropriating to themselves these services.

The man-power of France is to that of England as six millions to seven millions. But the latter, England, by drawing on nature has swelled her aggregate of animate and inanimate force to twenty-eight millions, while France, from the same source has increased hers to no more than eleven millions.

It is to be remembered that the twenty-one millions of effective force derived by the former from the powers of nature, are obtained by means of the more palpable and important of her machinery, and constitutes, in truth, but a small item in the whole sum of her appropriations from this quarter. It is to be remembered, too, that nature will honor her draft if it be a hundred folded.

If it be inquired by what means Great Britain obtains, and any other nation may obtain, such contributions to her power from the external world, without mentioning all, it may be safely stated that for the most efficient and important among

them, is the one already alluded to, the general education of the people. Teachers, as the sources of popular intelligence, produce the state of society in which man presses the elements around him so largely and successfully into his service. The inventions themselves, which have brought the outer world into this subserviency to the uses of life, have very many of them been made by the well informed operatives. And inventions, however numerous, practicable and perfect, without intelligence generally diffused among the people, can be actually applied to the operations for which they are fitted, only to a very limited extent. Moreover, the demand for the aid of nature, without which her powers would lie unemployed, is created wholly by the education of the mass of the people. The untutored Indian tribes want no plough or cotton-gin; no canal, flouring-mill, or locomotive; they ask for no carpet, glass or woollen factory.

They would sit down and weep to see these* piles of brick and mortar; these pent up waters; this whirling, whizzing and endless confusion, where once were rock and shade, and sparkling river in its own, native channel, the resort and enjoyment equally of the deer and the hunter. So the African and Tartar nations, and the millions of the Chinese Empire, have neither any want of these aids nor any power to use them for their benefit. There is no demand among them, and, therefore, no supply. The result is nearly the same in states of society where a few are enlightened and scientific while the mass of the people are ignorant, as in Spain, South America, and Mexico. If inanimate force is partially used, most of the labors of life are left to be performed by mere muscular power.

School teachers, by diffusing general education and intelligence are the persons who induce and enable the people to turn the keys of nature and make her play so liberally into their hands. Indeed they arm the hand of enterprise and industry with a power which, at present, has no visible or assignable limits. In this country, presenting peculiar facilities for the purpose, they may throw abroad an educational influence which, not long hence, shall result in multiplying the effective force of our fourteen millions into that of a hundred times fourteen millions.

* Delivered at Lowell, Ms.

But increase of power simply, is not the only or the chief benefit derived to society, from placing the vast resources of nature at the disposal of the people. So far as all the operations of life necessary to be performed at home are concerned, every new application of inanimate force diminishes the number of manufacturers in the country. The more machinery we employ within this limit, the greater number of the people we emancipate from the condition of machines, and permit to enter upon nobler occupations. Beyond the point alluded to, it is true, beyond our necessary home operations, every machine we set up, and every factory we build, withdraws some of our citizens from philanthropic labors, from the healthful and ennobling business of cultivating the soil. Whether it be wise to call our sons and daughters away from this fresh green world; from the quiet cottage and fertile field; from the hills and streams with which they have grown up in dear communion, and then, in confined air and dusty rooms, drill them to follow the biddings of a dumb machine, to push the awl, drive the shuttle, tie parted threads, ply the hammer and sledge, and all this for other nations; this is a grave question. Every labor, however, necessary to be performed by our own citizens, which we shift off from them and lay upon the strong arms of nature, releases from servitude, gives leisure for every good word and work, and ministers thereby to the highest interests of the community.

Here it will be inquired, whether, in relieving man from the personal efforts he has been heretofore compelled to make, we do not offer an opportunity, and admit a lure to idleness and the whole train of evils usually attendant? Certainly we do. There is imminent danger from this quarter; danger that must be contemplated and provided for. The only security in this exigency is a moral and religious education made to accompany all intellectual culture, *passibus æquis*.

It is an interesting fact that we cannot approach a human being to improve his condition in any one particular, without being shut up to the necessity of improving him in many others. This arises from his original constitution, and should be regarded as an indication of the design and will of Heaven, that we take all his faculties and circumstances into the scope of our improvements. And all high-minded teachers, so far from being discouraged from efforts to confer advantages upon the community, because the bestowment creates a new demand

upon them for higher benefits, feel on this account, the presence and impulse of stronger motives to duty, and gather new interest in their employment. We have alleged that the grand effect of that popular education which they are to diffuse, is to cast upon athletic nature a great proportion of the sweating labors of life, to facilitate and shorten the rest without limit, and thereby to afford the people leisure for all philanthropic, intellectual, ennobling employments. As contributors to such a result, we allege here that teachers hold a place of very high responsibility. If the literary duty which they perform, begets necessity, as doubtless it does, for another and more important service, the cultivation of the morals and religion of the community, the fact, instead of diminishing, greatly increases that responsibility.

Another happy *effect* of popular education, serving to develop the responsibility of teachers, is an increased frugality, industry, thrift, competence and comfort in the community. The truth of this statement is one so palpable to readers of history, and observers of men and things around them, one so familiar to most men and so readily admitted, I shall give it but a brief space in this discussion.

The more education an individual has, the higher will his value and respect for himself be likely to rise. In improving his own condition, therefore, he will feel that he is acting for a more important being, for greater interests, and be more strongly impelled to those frugal, industrious, enterprising habits which lead to competence and comfort. Education apprizes a people of advantages beyond and above them, and then discovers to them more successful methods of reaching them. The first information puts them upon new endeavors, the last gives practicability to their enterprises. As knowledge is diffused among a people by means of education, superstitious notions and vain fears are dissipated; many diseases and fatal accidents are prevented; roads, dwellings, modes of travelling are improved, subjects of conversation are furnished, and many fire-sides, as intellectual occupations eschew noise and confusion, are turned into quiet and peace. In these results you discover rich sources of competence and comfort. These, as well as all other valuable effects of education, may be neutralized by the power of depravity; but popular instruction has a natural tendency to improve society in these respects so strong, that thrift and wealth and happiness have

never failed to rise up, wherever in the world such instruction has elevated the general mind. This fact confirms the responsibility of teachers.

An additional happy *effect* of popular education, evincive of the responsibility of teachers, is an elevation of the literary and professional classes.

If Dr. Johnson intended, by the often quoted assertion, "That knowledge in Scotland is like bread in a besieged city, affording each person a mouthful and no man a full meal," to intimate that its general diffusion was what rendered it impracticable to get a full meal, he was certainly erroneous.

The higher the general mass of a community is raised in intellectual culture, the more fully and ardently the deserving efforts of the literary and professional classes are welcomed and appreciated, and consequently the more substantial and hearty the encouragement given to their labors.

The greater the intelligence, and the more refined the taste, on the part of the readers and listeners of the people, the more intellectual and tasteful the productions which they will demand from those who write and speak for them.

As it requires more intellectual power and more delicacy of taste to make a book and a speech, than to understand and appreciate them; and as, on this account the writers and speakers of a community must always stand at several degrees of elevation above the general mass, every elevation of the common people by education pushes proportionably upward literary and professional men. All must have observed that an improvement of a congregation in intellectual character and literary taste are invariably answered to from the pulpit, by a greater richness of thoughts, an appeal to deeper motives, and a chaster and loftier eloquence. The more cultivated the courts and juries, the more argumentative, classical and effective the eloquence of the bar. The more instructed and discerning the electors of the country, the more intellectual, and sound, and brilliant the eloquence of our legislative assemblies. Having no patronage of princes or of aristocratic estates in this country, literary efforts, to a great extent, must grow up from the wants, the demands and the encouragements of the common people; increase all these and you give new richness and new power to the productions of those who minister intellectual nutriment to the general mind.

Another *effect* of popular education, closely allied to the one just considered, and well worthy of mention as proof of the literary responsibility of teachers, is an elevation of the mass of the people to an intellectual position, where they may feel a stronger influence from books and educated men.

There is, among the shoals of publications with which the press is groaning, and teeming, and disgorging itself, a respectable portion of works well adapted to instruct and refine the population; but, for want of that taste and appreciation produced by general education, great numbers derive little or no advantage from them. Their dull susceptibilities are not reached, no matter how important and useful the subjects of these books, no matter how richly fraught they may be with good things, or how brilliant with illustrations. They are all as the nightly heavens with all their glories to a world asleep. For the same reason the acquisitions, tastes, mental habits, professional and conversational exhibitions of educated men, upon multitudes, produce little effect. Their minds are below the region of their natural influence,

The productions and exhibitions of intellect; the useful knowledge and practical science lodged in the minds of the desultory and self-educated; the thoughts that float in newspapers, pamphlets, and larger periodicals; the discussions contained in public speeches, popular orations, and itinerant lectures; the weekly pulpit services; the valuable printed books; all produce effect upon the people in proportion as their education shall bring them up to a suitable mental sympathy and appreciation. There is a blessed sunshine upon the tops of the high forest trees; when the smaller trees and shrubs thrust up their heads to the same height, they will feel the general warmth.

The business of school teachers is to bring up the people to the elevated place where salutary intellectual influences will reach and bless them. Their responsibility is one of very interesting character.

The *effect* of a cultivation of the understanding on moral character is too important to be overlooked in estimating the responsibility of teachers in reference to popular education.

I am aware that the old favorite doctrine, that the head influences the heart, that the culture of the intellect softens the affections, is by many given up as an exploded one. It occurs to us all, that the barbarous age of a people is often more vir-

tuous than its succeeding cultivated one ; that the corruptions and crimes, which proved the ruin of Greece and Rome, were contemporary with their intellectual ascendancy.

The names of Mirabeau and Voltaire are immediately suggested to us, men of well cultivated minds, but of abandoned morals. It is admitted that highly educated communities are sometimes luxuriant in crime ; that many men have appeared and by some of their productions become the ornament of their country and age, whose hearts were rotten to the core. But such communities and such men are proofs, not that intellectual cultivation and refinement have no softening and reforming power, but that the depraved passions of men have greater power. Many, however, are ready to remind us here that intellectual pursuits and acquisitions, instead of meliorating the heart, are oftentimes made the means and incentives to vice. We remind them in turn that, in consequence of an internal disease in the physical system, the nutritious matters received into the stomach are frequently taken up and perverted to nourish the morbid excrescence, so that the patient pines and dies. But must we give up, on this account, our system of dietetics and believe our markets are filled with poisons ? This was not the natural influence nor the general influence of the same articles of food. Neither is it the natural nor the general tendency of intellectual cultivation to demoralize, though it may be so perverted as to increase moral evil. The natural and general effect, no doubt, is to encourage all the amiabilities of our nature. Even those persons, whose depravities have done most to counteract and pervert their intellectual advantages, occasionally show that a refined understanding has made favorable impressions too deep to be wholly obliterated by opposing influences. He, who could pour forth from his foul mind the numbers of Don Juan, and introduce almost every where a dark misanthropy, and a contempt for revealed religion, which, amid and beneath the richness of his beauty and the power of his conceptions look like the creeping serpent in paradise, wrote the Prisoners of Chillon, the fourth canto of Childe Harold, and other pieces in the same spirit, which none read without admiration.

He, whose mind was impure and noisome enough to give birth to "January and May," and other similar profane and loathsome things, produced the Dying Christian, which has "lent wings" to many a freed spirit as it passed away. The volup-

tuous Moore wrote the "Sacred Melodies," which would do honor to the purest heart. The profligate Sterne, besides the story of Lefevre, wrote the sermons entitled "Pursuit of Happiness," "a Good Conscience," "the Prodigal Son," and the "Good Samaritan," which would never lead to the suspicion that the author's heart was deficient in moral and religious feeling of the purest character. Do not these specimens of just sentiments and fine moral feeling from the authors of productions of so opposite a character, show the ascendancy which intellectual refinement at some favored hours have gained over their corrupt sensualities?

The affections of the heart are fed and moulded by the objects presented to them through the ministry of the understanding. It is the business of education to lodge in the mind valuable truths and to train its powers to discover valuable truths. These will become objects for the heart, and, being themselves excellent, from their nature must exert ennobling influences on the moral feelings.

The pursuit of knowledge has a tendency to detain persons from profligate society; to furnish that excitement thirsted for by all, which, otherwise, would be sought for in scenes of dissipation; to make the heart revolt at the grossness of vice, and respond to the delicacy and beauty of virtue. It is true also that every intellectual inquiry leads up to the great standard of moral excellence for the universe. He, who studies at all, finds himself therefore, in the presence of God, with a specimen of his handiwork, a proof of his goodness, or a revelation of his design, directly under his eye. The moral effect of such contemplations must be of the safest and happiest character.

The whole natural influence of that education, which employs, expands and enriches the intellectual powers, must ever be to improve the heart.

There are sources of greater power on moral character; but when we contemplate the children and youth of the country gathered into schools and placed under the influence of a judicious and efficient cultivation of their mental faculties; when we think of them under these advantages at the susceptible and forming period of their existence, and before the world has had full opportunity to corrupt them, a bright vision of good opens before us. Who does not perceive that the effect on their moral character will be great and permanent, and immeasurably val-

uable? The business of teaching has a commensurate importance and responsibility.

3. Besides these considerations establishing the responsibility of teachers generally, *there are several peculiarities in the condition of the inhabitants of this country which impose upon American Teachers a special responsibility.*

One peculiarity with us, increasing the obligations of our teachers, is the fact that here more of the whole number of children are placed under their tuition, and these for a longer time than is usual in other communities. Wherever rank and wealth make wide distinctions between the different classes of society, many, through straitened circumstances, are compelled to withdraw their children at an early age, from the school-house to the workshop and the farm. In the manufacturing and raising districts of England, in consequence of the slender means of subsistence, many children are not taught at all, and those who are sent to school, seldom enjoy the opportunities of education after the seventh or eighth year. In America, through the great equality in the distribution of property, and the facilities afforded to all to obtain a pecuniary competency, the advantages of education might easily be offered to nearly all the children of the country until the age of fourteen or sixteen years. In many sections of this country the children, with very few exceptions, are actually placed under elementary instruction up to this period. In our manufactories, it is true, the greater value of children's labor always operates as a temptation to contract their time at school. As, however, these establishments are yet comparatively few in this country, and as, in consequence of liberal wages, there is no want of pecuniary ability among manufacturers, the instances of limited opportunity for education among this class of the community are not numerous enough to require any deduction from the general statement just made. Taking the whole population into the account, it is true, as was asserted, that in this country more of the whole number of children are committed to the training of teachers, and for a longer time, than is done in any other part of the world. American teachers should feel themselves called upon to meet this favorable peculiarity in our condition with extraordinary exertions. If, to whom much is given, of them much may justly be required; if the fabric returned must bear a proportion to the furnished raw material, and the time occupied in making and perfecting it, then are they responsible

to give back to the bosom of society a generation of more knowledge and higher intellectual discipline than is to be found elsewhere in the world. They have no apology for distributing from their schools an ignorant mass of beings to the business, the possessions, the privileges, and shortly, to the offices and honors of the community.

A *second* peculiarity in our condition, shewing that a peculiar responsibility rests upon American teachers, is the fact that the children of the United States possess an unusual susceptibility to instruction.

The aristocratic and wealthy conditions of society are not favorable to the developement and culture of the intellectual powers. They contain too much luxury and ease to permit sufficient vigor and vivacity, or give room for adequate motives to endure the irksome toil of study. They contain too much pride of rank to allow of sufficient confidence and submissiveness for successful education. Equally unfavorable is the opposite condition of dependence and servility. The little being to be educated, in his depression, in his acquired notions and habits of servile submission to superiors, is unconscious of his capacities, feels in need of only a slight education to attain equality with others of his own condition, and discovering no pathway, feels little aspiring to a rank above that which his father held before him. In this absence of arousing and alluring motives his powers are sluggish, to the tasks assigned him he is indifferent, in the whole business of his education, he is negligent and incurably dull.

A condition between aristocracy and dependent servitude, where happily a great proportion of the children of this country are placed, furnishes far higher susceptibility to instruction than either. Among children here there is an early formed and strong impression that they are born neither to be lulled upon the lap of wealth and the arms of patronage and power, nor to be mere hewers of wood and drawers of water for fellow-men, bone of the same bone, and flesh of the same flesh. They are conscious of holding within, the materials and susceptibilities of individuality, independent individuality, and therefore feel an individual accountableness. Each one regards himself like the tree that shades his gambols, as formed to stand upon his own stock, draw nutrition through his own absorbents, develop his own peculiarities, and drop his own fruit. He believes there is a part for himself to act, and a re-

sponsibility for himself to bear, in which others have no participation. I do not intend to intimate that this is a matter of protracted reflection and deliberate conclusion with mere children ; I intend to allege that in this country the free air which they first breathe, the personal exertions which they are first called to make, the forms of society which first surround them, all have a powerful tendency to mould them into this self-dependent, energetic, and accountable character. How much more susceptible a creature in the hands of a teacher is a child thus developing his powers with a feeling of himself, a consciousness of self-dependence and of responsibility, than the tame and crushed thing that grows up under the frowning shadow of wealth and power, or the inert, inefficient creatures reposing upon inherited luxury and estate ?

This susceptibility of American children is increased by the agricultural and rural habits of our population. The numerous excellent harbors upon our coast ; the great extent of internal navigation, affording at thousands of points, in the very heart of the country, places for trade with the rest of the globe ; the richness of our soil, and vast breadth of our habitable lands ; the attractiveness of our interior climate and scenery ; all prevent the aggregation of our population into overgrown cities or great manufacturing establishments. A large majority of our children are early thrown out upon the lap of nature, when their thoughts are of streams and hills, and the glorious heavens ; where their sports and companionship are with trees and flowers, the herds of the field and the birds of the air. One half of the people of England live in towns in distinction from the country ; here probably less than a fourth are thus shut out from the influences of nature. Great Britain employs three millions in mines and manufactories ; the United States not half a million. Happily, we are yet emphatically an agricultural people. These rural habits give birth, by a natural influence, to all the elements of a quick susceptibility to intellectual culture. They produce a healthier physical and moral constitution, invigorate the mental powers, induce a higher appreciation of time and educational facilities, detain from absorbing trifles, create taste and desire for solid qualities, accustom to industry and habits of thought. O ! were I the teacher of a school, I should love for my pupil the child of the woods, and fields, and valleys. A fresh and bounding creature, his powers of life and growth are peculiarly elas-

tic and brisk, and his susceptibilities to intellectual improvement unparalleled. If angels are ever formed from beings of earthly mould, it must be done under the waking and warming influences of this external world.

The peculiar susceptibility of American children, derived both from their conscious accountableness and rural position, should be fully answered to on the part of teachers. If we have a plant, an animal, or an enterprise, which feels with unusual quickness our nurturing, we instantly feel an obligation to bestow unusual attention and labor. So should our instructors, on account of the highly susceptible character of American children, feel bound to make extraordinary exertions in their behalf, and conduct them to a higher standard of education than is attained to in any other country.

A *third national peculiarity* which imposes upon American teachers a higher responsibility than rests upon those of any other country, lies in the genius and character of our institutions. These add responsibility to the business of teaching by rendering popular education more necessary and more effective. The mass of the people here are closely and actively identified with all the machinery and operations of society. Each man is part and parcel of the nation, independently and efficiently; in his own person a pillar of the state, not the prop of a pillar merely; a portion of the strength and essential life of the community as a self-controlling individual. Each citizen here holds a higher place still. He is a part of the government. He is a depository of power; controls others and influences public affairs. He makes himself heard and felt, in the school district, in town and city movements, in the affairs of the congregation and pulpit, in the court of justice, in the councils of his state, in the supreme legislature of the nation. Thus he is a constituent portion of the supreme power; an associate sovereign. The little school, "side yon straggling fence," is a seminary of sovereigns. Popular education, it will be seen, is more active and valuable here than under any other government in the world; produces its effects as no where else, in every place of influence from the top to the bottom of society, and effects thus the entire interests of the people. Assuredly, teaching in this country rises to a business of the greatest possible responsibility.

One *other peculiarity* in our condition, making popular education specially needful and important, and therefore the situ-

ation of American teachers specially responsible, is a want of ability and efficiency on the part of our government to control several existing evils.

One of these evils is a prevalent radicalism. This is a grand leveler of every thing that exalteth itself above its own position. It wages war with old and venerated institutions. It loves no distinctions. It is a resolute agitator and disorganizer; feeds and fattens on discord and confusion; engorges itself deliciously upon the elements of society which itself has dissolved and scattered abroad. It acknowledges no law, it would put down all rule. This spirit appears in church and in state, in all ranks and in all the relations of life; its hot breath is equally desolating every where.

Deeming the wholesome laws despotism, it raises a mob and tramples them in the dust; professing to believe the injunctions of the Bible; usurpation, and the usages of society founded upon them superstitions, it sets them at defiance. It calls on the world to correct the mistakes of Paul; to attempt some reforms, which holy apostles were too feeble-hearted to undertake; to effect others by means which the Savior of the world was too short sighted to discover. This spirit at the present time presents a most threatening aspect. Many believe it may yet appear in forms powerful enough to sweep away all that we most love.

Another of these evils is a strong and constant tendency to dereliction of principle and corruption of morals. By opening to all, her sources of competence and wealth, this country has become a theatre of activities and enterprises, which have no parallel. Man, in no age and in no spot of the earth's surface, in so short a period, has projected and done so much and spread himself so widely abroad. But this unparalleled activity and enterprise after a period of brilliant successes, as the wise foresaw, is beginning to produce an opposite state of things; luxury, distaste for sober industry, dissatisfaction with moderate gains, extravagant expenditures and speculations. Whole villages and cities, in some paroxysms, have worn, to a transient on-looker, the aspect of grand gambling establishments, where the honest modes of living seemed about to be abandoned, and the people to be given up to overreaching and dishonesty; where justice and judgment seemed to be fleeing away, and general indulgence and dissipation to be taking their places. There is now felt to some degree in every part of the

country and in every department of society, a demoralizing influence of this description, corrupting deeply the principles and the morals of men.

The same unhappy effects are produced by the alluring opportunities to office and power which are here freely opened to all. At every election there is witnessed in most parts of the country a general rush and scramble for the places of emolument and honor. Righteousness and truth to a fearful extent are set aside, and any thing adopted in their place which can minister to the ruling passion for personal aggrandizement. The associations of men, the institutions of society, and the government itself, are perverted to the accomplishment of private ends. Every thing seems crowded into the service of the god of power and the mammon of unrighteousness.

As the result of this state of things, a great waste of principle and of morals occurs throughout the country; integrity and patriotism, benevolence and truth, are deeply outraged and left bleeding every where.

The same corrupting influences exist under other governments, but they are peculiarly strong and dangerous under ours. The arm of government is less vigorous here; hitherto it has proved altogether too feeble to resist these evils which so seriously threaten us. The people, as has already been stated, bear rule, and, in consequence of the strength in human nature of the love of unrestrained independence, the people, in the capacity of a government, is exceedingly cautious in imposing checks upon its own desires and movements in the character of subjects; hence liberty enough is reserved, to be always running into every form of licentiousness. Most men will gather their thoughts and hopes upon the power of religious faith, as the great preserver amid these evils so alarmingly rife in the land. No doubt our holy religion, teaching every man, and, by the strongest motives that can be made to bear upon a human being, urging every man to feel right and behave well, is the sovereign remedy, the last hope of nations, as well as of individuals. But it should not be forgotten that intelligence is a handmaid and essential auxiliary to this grand conservator. The education of the people gives the christian faith nearly all its power over them. It has, moreover, as has been already stated, good influences of its own. A well instructed community is less susceptible to the radicalism of the country, and to the corrupt sway of the cunning and

ambitious. Elevating to higher advantages, it inspires greater vigilance and resolution in preserving them against the destructive influences by which they are assailed. It opens the eyes of all more fully to the dangers which threaten them, and teaches them how to escape them. The evils which we have referred to, with others not named, make all the counteracting influences which can be gathered and employed, important and necessary, in order to save our institutions and government from destruction. Though education, therefore, contain not the highest antagonist power, yet, having valuable conservative principles, and exerting a valuable influence against the peculiar evils growing up in our state of society, all its aid should be contributed to the noble purpose. And American teachers should ever remember that in diffusing and improving general education, they perform essential service in preserving this nation from ruin, and, for this reason, hold the place and act the part of the highest responsibility.

Closing here what I have to say directly upon the literary responsibility of teachers, and especially of American teachers, it remains that I make a distinct appeal to them now in behalf of the education of the children of the United States, and also remind them of the high motives and encouragements to fidelity and zeal which are opened around them.

The discussion itself of the subject before me shall be the ground of my *appeal*.

If the general benefits arising from the improvement of the mass of mind, have been fairly represented here, as also the peculiar feasibility and value of it under our institutions, then should endeavors immediately be made to raise the standard of ordinary attainment in all our schools. Let what has been done heretofore be no pattern for the teachers of the present generation, and no measure of their responsibility. There is a wider distance in the business of education between actual attainment and attainableness, between what is actually accomplished and what is easy as well as necessary to be done, than exists in reference to any other object of human pursuit and interest, except morals and religion. The actual amount of knowledge and the actual mental condition of the children of the country, when left by their teachers and thrown out upon society may be quickly stated. Their medium attainments will be found to include reading, writing, spelling of common words, geography, English grammar, penmanship, arithmetic,

sometimes in addition, a slight smattering of rhetoric and natural philosophy. Their reading is far from being perfect. The unambitious sentences of Addison and the lofty diction of Johnson, the dry simplicity of Swift and the servid strains of Patrick Henry, are uttered with nearly the same rapidity, and much in the same tone and spirit. Their orthography is often incorrect; their hand-writing is legible and decent; their geography consists mostly of mere topography and some soon forgotten statistics relating to population, square miles, latitude and longitude, exports and imports. Their English grammar is exceedingly defective, consisting of some parrot-taught facility in parsing, with very little idea of the construction and power of the English tongue; their arithmetic consists of a knowledge of the rules and practical operations in the common books, up to and through the "Rule of Three," together with some acquaintance with book-keeping and the quickly lost processes of extracting the square and cube root. This is the ordinary sum of attainments at the age of twelve or fifteen years. If some pursue other branches and exceed these acquisitions, more, probably fall below them. Intellectual discipline and development are scarcely thought of in our primary schools. The memory is chiefly tasked, the reasoning powers are but slightly exercised, and the habit of close application, and the patience of intense thought, so indispensable to mental improvement and power, but rarely acquired.

Let it not be inferred, however, that these attainments are of small consequence; they are invaluable. They exert a vast influence upon all the dearest interests of the community and country. They form an important portion of those advantages and possessions which distinguish a civilized and refined, from a barbarous and degraded people. Let the fact, so confidently asserted, be heartily admitted, that elementary education is farther advanced in New England and some few other sections of the country, than in any other part of the world, not excepting Scotland and Prussia. This allusion to the attainments made in our primary schools is introduced here not to depreciate them, but to show their incompetency to the wants of a people performing such important duties and holding such high places of power and influence as do all American citizens. The allusion is made for the purpose also of making an appeal to the teachers of our country to set up a higher standard of elementary education, and put forth their best en-

deavors to push our children and youth much further forward in the studies already pursued, and to extend their inquiries in every direction. Certainly an alluring and accessible field may be opened to our children on every side. Besides advancing them in their present pursuits, let them be made more acquainted with the earth on which they live; with the materials of which it is composed, and the changes it has experienced; with its rocks, minerals, soils, and fossil races of plants and animals; with the different features of its several countries, and different character and modes of life of its various tribes and nations. Let them be taught something of the states, constituents and uses of the air which they breathe, as also something of the laws of light, and heat, and attraction, which are concerned in all their affairs and happiness. Let them be informed how latitude and longitude are ascertained, deserts traversed, seas and oceans sailed over, and the ends of the world brought together. Let them be led on into the plain, practical and valuable facts of christianity, natural philosophy and astronomy. Let them be made thoroughly acquainted with the history of their own country, its singular fortune, its great men, the spirit of its institutions, its enterprise, trade, growth, its sources of safety and duration. Let them study their own being, their outward structure and inward spirit. Let them be taught their various relations, their proper position, their indispensable duties, at home, at school, in the family, in the community, in the world, in the universe. All this, and more, is perfectly practicable. The works of Dr. Dick, if they are superficial, as has been alleged, most happily and conclusively shew how these important and interesting inquiries may be pursued successfully by the children of common schools, if only aided and allured as they may be. The world owes him thanks that he has come down among juvenile and ignorant minds, and shown them how easily the boundaries which have limited their studies may be passed over, and what precious treasures may be gathered on the other side. The accessible field yet untrodden by our children is a broad and glorious one. I appeal to American teachers to lead them out and forth among its interesting objects, and to habituate them, in a world of wonders as they are, to question nature for themselves and listen intelligently to her responses.

It is more important than all, that the children of the country be disciplined and formed while at school for a successful

pursuit of knowledge in after years. This dullness needs to be removed; their faculties to be aroused, strengthened, balanced; their enthusiasm of knowledge kindled, their curiosity quickened, their taste cultivated, their intellectual efforts rendered habitually regular, patient and intense. Their mental acquisitions will be almost as natural as breathing and corporal growth, and will continue to be made through life, even in spite of the business and bustle of the world; then knowledge will be received from every quarter, tongues be found "in trees, books in the running brooks, sermons in stones, and good in every thing." Let me invoke those who teach the children of the United States to give them an education superior greatly to that of the present day, an education widened on every hand, and improved in every particular.

I come now to suggest to them *motives and encouragements* to the faithful discharge of their responsible duties. These are of the most important and dignified character.

It is matter of deep regret that pecuniary reward has been so stinted and reluctant, to the great injury of education as well as discouragement of teachers. But let instructors be reminded that, in the dignified character and excellent influences of their employment, there is presented a nobler inducement to duty. The high-minded and conscientious cannot fail to feel its power. Says Lord Brougham, "However averse by taste or habit to the turmoil of public affairs, or the more ordinary strifes of the world, instructors in all quiet and innocence may enjoy the noblest gratifications of which the most aspiring nature is susceptible." Vulgar ambition seeks to sway multitudes of men, and influence widely the operations and interests of society. The successful teacher of children establishes a far nobler, wider, surer empire. He influences mind; mind that will wake and mould mind again. The intelligence which he communicates is itself communicable. Every intellect which he instructs, becomes an instructor of a cluster of pupil intellects gathered round it. These last become points and sources of education to greater numbers, and these to greater numbers still, until quickly the calculation of numbers baffles our arithmetic and even our imagination. The humblest teacher, if he could pass along with his own influence as it should pursue its widening course onward, though he would never need to weep for another world to conquer, would one day see greater numbers reached by his power than ever bow-

ed to him of Macedon. Let teachers feel entirely satisfied with their employment ; it is worthy the ambition of the greatest men. There is but one higher service for man or angel ; the cultivation of the heart, the moulding of the moral nature into likeness of character to the infinite Father of the universe.

In reference to the interests of our own country, no position can be more honorable than that which is held by American teachers. Our national character, our escape from imminent dangers, the duration of our free institutions, our thrift, wealth, power, and happiness, in an important degree are dependent upon the education and intelligence which they have the privilege of diffusing among the people. Our public affairs at this moment are at a most important crisis. Among the wise and good, every eye is now turned to the school-houses and school-teachers of the country, for conservative influences. There may not be wanting many strong ebullitions of national feeling among us. All over the land the morning of each fourth day of July may thunder forth from the cannon's mouth the enthusiasm of fourteen millions of people on the subject of freedom. Our legislative assemblies may vie with each other in ardent professions of patriotism ; the spirit of seventy-six may be industriously implanted and cherished around every fire-side in the country ; still, without the school-master abroad, our career of freedom and prosperity would be quickly closed, and our brilliant prospects be shut out by as dark a night as that which has set upon the glory of all former republics. The aid which teachers may contribute to preserve the privileges and possessions of this great and free people, is certainly a most valuable and most honorable service. It is pleasant to me to recollect that I am in the old "Bay State," where this matter has always been so regarded. Here have risen men, of whom the world was not worthy, who, by the enlightened principles which they held and diffused abroad, not only moulded society and government into their best forms, but provided for their permanency by providing with special care and liberality for the education of the whole people. I can now almost hear the pilgrims, and my blood grows warm as I remember that my ancestor landed from the Mayflower, and that the first born of the Plymouth colony is only six generations before me. I can almost hear the Pilgrim Fathers and their early successors administering to us a stern rebuke for neglecting that edu-

cation of the popular mind, to which, except religion, they gave their best love and richest charities, their earliest labor and latest prayer. Let American school-teachers turn to all that has been done by the great dead to earn for us our inheritance. In addition to their efforts in behalf of popular education, let them recollect their toils and sacrifices, their unrewarded efforts in council, and their struggles in the field of death, and then count it all honor to enter into their labors and carry out their far-sighted and benevolent plans. Let them render themselves worthy of those from whom they are descended, by their intelligent and sustained and efficient efforts to educate the general mind, and to remove away the vast mass of ignorance which now sits like an incubus on the nation's heart, and suppresses its breath.

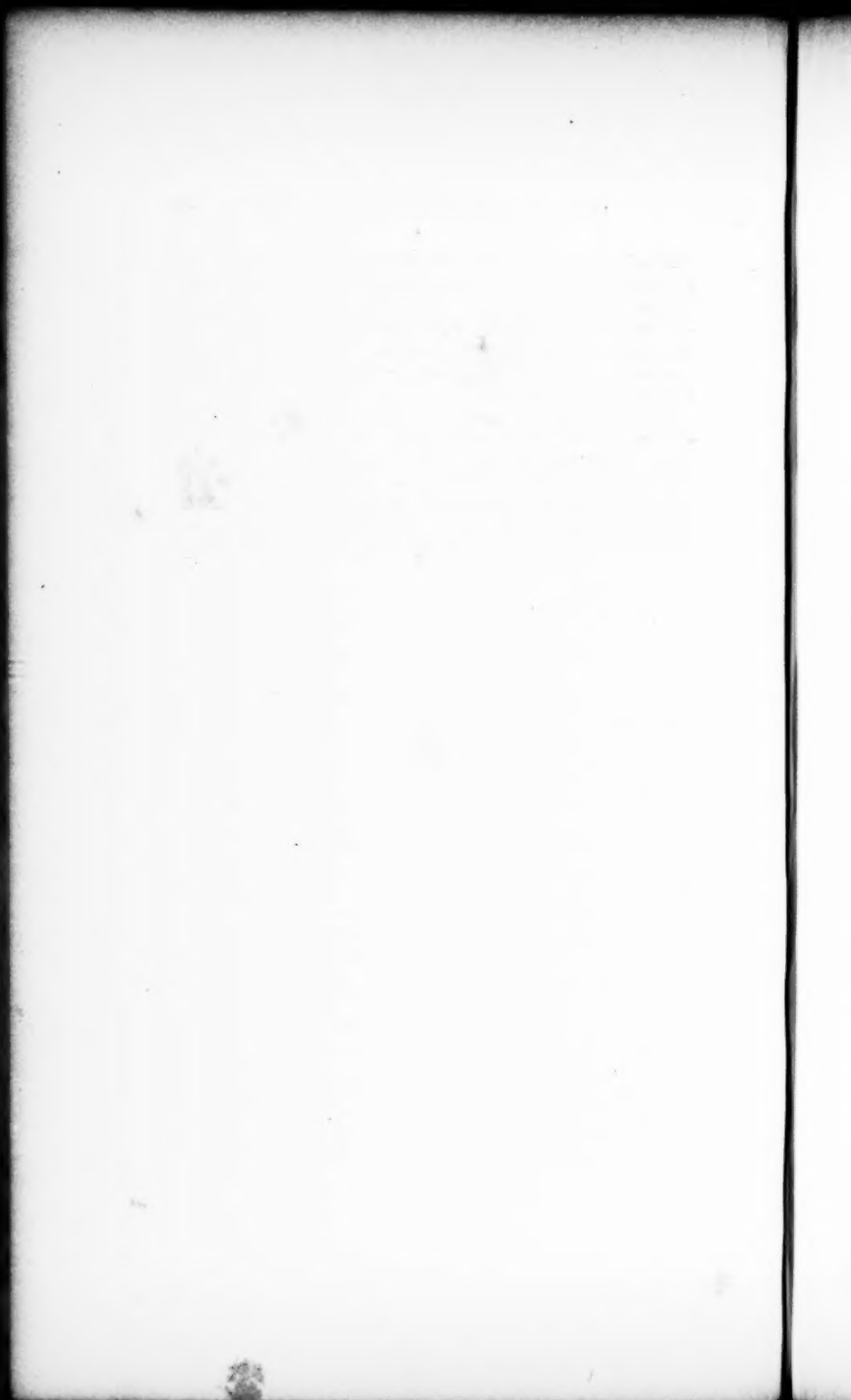
The teachers of this portion of the United States hold a place of peculiar importance and honor. New England is a nursery for the whole country. She settles many portions of it almost exclusively ; she sprinkles her population over the entire breadth of the land. She is yet to be the mother of new states, and a large contributor to old ones. Her school-masters should be aware that in consequence of this, they occupy a high position, which enables them by educating the emigrating population of New England, to form the intellectual character eventually of more than half of these United States. Who ought to desire a station more honorable and useful ? Who are called to act under the influence of nobler motives and encouragements ?

The relation in which this country is placed to other nations, elevates American teachers to a still more commanding position. The experience of the world hitherto is against the duration and success of republics. Every civilized people and every crowned head is turned to us to learn what shall be the destiny of ours. Whatever aid American teachers shall contribute in conducting the grand experiment, which this country is making in the face of the world in the event of its success, will be a most important service to mankind. Should the experiment prove to be a failure, it will be a splendid one, and if teachers shall be faithful to their important trust, they will still enjoy the consciousness of having done what they could in a noble sphere of duty. But the experiment will not fail. Our free institutions will continue, and our people continue to enjoy under them unparalleled prosperity. By and by they

will become a model for the governments of the old world. Nations successively, as they arrive at sufficient intelligence and virtue, will either adopt them as they are, or such modifications of them as shall contain their essential features. In this way the instructors of America will share the glory not only of having improved and perpetuated what is most dear and valuable to Americans, but of having set up an illustrious public example, which may yet change the forms of society and of government throughout more than half the world. Already the sovereigns of Europe, though they lay deep their plans, though they bring all the wisdom of the wisest heads, and all the influence of flattery, wealth, and arms to secure their power, feel underneath their thrones a ground swell which makes them totter fearfully. They may not be fully aware whence comes so irresistible a movement. There is an ocean rolling between them and the feeding springs of the tremendous under-working current. The whole agitation has its source in the neighborhoods, habits, villages and cities of America, where the humble school-master pursues his weary and unnoticed labors, where silently but surely he imbues the prospective sovereigns and subjects of the country with the spirit, and principles, and intelligence appropriate to Americans. The school-houses of America are the terrible magazines, and the teachers hold and apply the fires — perhaps the entire world may yet feel their power. No class of men occupies a higher position than American teachers. School-masters, feel the inspiring of the glorious encouragements open around you. They that gather wealth and they that wear crowns shall quickly be laid away in the narrow house. Then their possessions and their splendour, to themselves, shall be no more than the wind that blows over their graves; to those who shall live after them, they will be in memory as those figures upon the sand which were effaced by the following wave, or as yesterday's vapor that hath passed wholly away. But you, if you fulfil your high responsibility, will leave impressions upon the current of human affairs passing by you, which will never disappear, but grow deeper and more valuable as that current moves forward through the track of time. And your good influence, as it travels along with this sweeping current over following centuries, will procure for your efforts constantly a fuller appreciation, and for yourselves a more grateful remembrance. While lying quietly in your graves,

generation after generation, as it rises up, will look back to you as valuable contributors to its proud inheritance of intelligence, freedom, virtue, happiness. They may raise to you no marble or "storied urn," but they will consecrate to you a more enduring and a more desirable memorial. They will write for you this inscription on their hearts, "Blessed are the dead, for their works do follow them."

School-masters of America, appreciate the high motives and encouragements thrown around you. Up! to your high vocation. Your country now is the brightest place which the world hath, — make it a brighter one still! Kindle up a light in it which shall shine more and more brilliantly on, until all nations come and walk in it; a light that shall wax more and more heavenly, until it mingle well with the glories of eternity.



LECTURE II.

ON THE

HEAD AND THE HEART,

OR THE

RELATIVE IMPORTANCE

OF

INTELLECTUAL AND MORAL CULTURE.

By ELISHA BARTLETT.

THE HEAD AND THE HEART.

THE title of the Association, which I now have the honor to address, is the American Institute of *Instruction*. Its principal objects are, I suppose, to ascertain, and to bring into general usage, the best methods and processes of *instruction*. Conformably to this design a large proportion of the Lectures which are read at its annual meetings are, very properly, from practical teachers, on practical matters. Experience, not theory, is its acknowledged guide and oracle; and the true principles, and the most efficient systems of intellectual education its paramount objects of pursuit. I presume, however, that the Institute does not intend to confine its labors wholly within such limits. No one department of the great SCIENCE OF HUMAN CULTURE can be entirely without its province and recognition. Any contribution, from whatever quarter it may come, will, I am sure, be cordially received. Any offering, how humble soever it may be, if brought with pure hands to the altar, will be welcomed and accepted.

The directors of the Institute, in inviting me to give a lecture on the present occasion, very kindly left the selection of a subject to myself. For various reasons, I shall ask your attention, for the passing hour, to the relative value and importance of intellectual and moral education; or, more correctly perhaps, to some of the considerations which go to show that in this science of human culture the moral nature should be

the chief object of concern, and that all systems which fail to recognise this truth, are vicious in principle, and must be unsatisfactory in their results. I have avoided the discussion of any one of the numerous questions of practical education, because I have no store of observation and experience to bring to their solution. I have chosen this general topic because it has been the frequent subject of my meditations — because it has been but little attended to by the community in which we live, and because I believe right notions respecting it to be of paramount and unspeakable importance.

It may be proper for me to state here, that the general design of my lecture was formed, and a considerable portion of it already written out, before I had read the excellent lectures by Mr. Abbott, and by President Bates, on Moral Education, delivered before the Institute at its former sessions. But although these gentlemen may have anticipated me in many things, still the scope of their lectures and of mine is not precisely similar, and the same subject must, almost necessarily, present itself in different aspects to different minds. I may also say here that during my attendance on the present series of lectures, it has delighted me to find that this very subject, in its various bearings, is occupying so large a share of your attention. It is one of the best signs of the time. All men every where, who have at all rightly studied the nature and destiny of the human race, are calling for a radical reformation of educational principles and systems. Widely as they may differ on other matters, they agree on this; widely as they may differ as to the means of accomplishing the end, the end itself they all agree in demanding. They all call for moral and religious culture. The old philosophies call for it; the new philosophies call for it. Spiritualism and Phrenology — Cousin and Spurzheim — Germany and France call for it. Common sense demands it with its plain Saxon utterance, and Transcendentalism preaches it, with its melodious voice, summoning us, like the skylark, from the invisible depths of the heavens, through it and by it to strive thitherward. I would add my mite to this rich contribution. I would do my little part in promoting the reformation which we all so ardently desire to see consummated.

I start with this proposition, — that in the multiplex organization of human nature, the highest element is the moral and religious element. The being — man — is a perfect, com-

plete, whole, — made up of many parts, each sustaining to the others, certain definite and uniform relations. He has a *body*, with its own laws, functions and properties. He has instincts and perceptions which belong to him in common with the beasts of the field and the fowls of the air. He has knowing and reasoning powers, tastes and desires, which are denied to these latter. Superadded to all these he has various powers and capacities which constitute his moral and religious nature. Among these, and related to them, are *Hope*, throwing over all the future its golden light; *Faith*, dwelling amid the mysteries of God and the Universe, leaning on the high promises of his word and his works; *Love*, linking him by sweet but indefinable sympathies with his brotherhood; *Reverence*, bowing down before the great, the awful, the supreme, — the very act of adoration imparting to the spirit something of the excellence which it worships; and *Conscience*, the stern law-giver of all his being, and its most delightful solace and rewarder. To this nature, thus constituted, belongs the supremacy. All the other elements of humanity were intended to be *subject* to this its sovereign element. Its ministers, its guides, were they designed to be, but always its servants. No one of the other powers, — sensitive, instinctive, social, intellectual, — no combination of them can usurp dominion over the moral nature without reversing the order of creation, — without upturning from its basis and poisoning on its apex the pyramid of humanity.

The whole universe of matter and of mind, so far as we can understand it, has been arranged and is governed in conformity to the principle of this harmonious development of all the human capacities, and the supremacy of the highest nature. This is the greatest single truth, except that of the immortality of the human soul, that can be put into human language. It is yet only dawning upon the world. The sky is but just reddening with its auroral light. But this light, like the ruddy harbinger of the morning, is the certain presage of the full coming, in his glory, of the day at last. And it is in this day only, by the light only of this moral sun, that God's universe of world and spirit can be clearly seen. Only by this radiance can the clouds and darkness, which have so long rested upon nature, providence, and man, be dispelled; only by the brooding of this spirit over the waste, shall the chaos be turned to order, and the void be filled. It will then come

to be seen, that all evil and all good,—all suffering and all joy hinge upon this principle; that they are the offspring of its violation or of its fulfilment. The earth performs her perpetual and appointed circuit,—the firmament is fretted with its golden fires,—the dew gathers its liquid drop on the green blade of grass,—the lightning rends the oak,—the storm upheaves the sea,—rosy health warms the cheek,—delight sparkles in the eye,—disease wastes, and pain racks the body,—neglect dwarfs, and culture expands the intellect,—low desires debase, and lofty aspirations and high hopes ennoble the soul, all in conformity to the laws of this great relationship. Men can be sure that the functions of their own bodies, the workings of their own spirits, the events of providence, and all the infinite operations and processes of the outer universe, will minister to their happiness and their good, only so far as they are obedient to the conditions I have stated. Only by this obedience, full and unqualified, can man bring himself into harmony with his position. Only by this obedience can he accomplish his highest and truest destiny. This is the great work which is given him to do. This is the mission on which he has been sent. Every individual soul of man that has ever heretofore issued, and that shall ever hereafter issue from the bosom of God, has been summoned and shall be summoned, by the manifold voices of truth and wisdom, to work out this destiny, each for itself, and in aid also of its brotherhood.

The mission of humanity, as a race,—as an infinite succession of generations,—the destiny to which it is called, and towards which, through much tribulation, in its strength and its weakness, through many hindrances and obstructions, it has ever been, and shall ever be struggling onward, is the gradual, and more and more perfect evolving of this harmony; the bringing into it of all the sons and daughters of men.

It is hardly necessary for me to say, that this relative value and importance of the moral and religious powers, which I insist upon, is nowhere generally recognised. It is preached, to be sure, nominally, from the pulpit, but too often sadly enough mutilated, and overlaid with technicalities and cant. It has always been the doctrine of the inspired teachers of men; it has constituted their chief message from Heaven to earth. But nowhere has this *universal gospel* been generally received. Every where do men overestimate the relative dignity and worth of the mere intellect. Strength of mind receives the hom-

age which properly and of right belongs to goodness of heart and greatness of soul. Intellectual power is too much coveted and honored, and moral worth not enough.

From this wrong appreciation, it comes, of course, that intellectual culture is much regarded, and moral culture much neglected. This is true every where, but it seems to me to be especially so here. What is the great defect in our own national character? It seems to me, that there can be but one answer to this question. This national character is faulty, especially, in the want of high moral principle. The intellect, — the general intellect, — is very well cared for amongst us. Its enlightenment and guidance are the themes of constant discussion. This Institute was established expressly to promote the culture of the general intellect. To the same end are our local state governments, many of them at least, lavish of their bounty. Agents are sent to Europe to study its systems, and no pains are spared to procure, for all our children, the means of education. The subject is a popular one, and it is every day growing in favor with the popular mind. Political parties write it on their banners. Fashionable, in some quarters, and in some schools of constitutional politics, as the let alone doctrine of government is becoming, jealous as our people are disposed to feel of all legislation which touches their personal freedom of thought and action, — sensitive as they are to any apparent infringement of their dear rights to do with themselves and with their own as seemeth to them good, the doctrine, that the children, in a certain qualified sense, belong to the state, and that the state not only may interfere in the matter of their education, but that it is in duty bound so to interfere, is becoming every day more and more a settled article of our political faith. We submit, not passively, merely, but cheerfully, — gladly, — to the imposition of heavy taxes, in the benefits of which many of us have no direct share whatever. The man with no children, paying largely for the education of the children of his neighbor, who pays nothing, makes no complaint of unfairness or inequality in the apportionment of the public burden.

Physical education, — the laws and conditions of the well-being of the body, are subjects less attended to, but, by no means, wholly neglected, and they are coming, daily, to be better and better understood.

The purely religious and devotional part of our character is

very extensively developed. It is active, earnest and fervent. Weekly, from thousands of public altars goes up the sound of worship; and daily and nightly, from tens of thousands of single hearts ascends the sweet incense of silent adoration and prayer.

Neither are the benevolent and philanthropic sentiments at all wanting in activity amongst us. The efforts which are prompted by these sentiments have kept, and they are likely long to keep, the entire moral elements of the country in commotion, — often in commotion of wildest and stormiest character. All forms of spiritual evil, and of physical suffering, — at home and abroad, — are met with our warmest sympathies. We feed the hungry, — we minister to the sick, — we clothe the naked, — we give ears to the deaf, and eyes to the blind. In almost every pagan island of the sea, — in the frozen earth of the arctic circle, and in the sands of hot Africa, rest the bones of our Christian missionaries.

But with all this we want high, stern, uncompromising moral principle. We want conscience. We want the sense of duty. We want simple honesty. The *Golden Rule* is not where it should be, a sign upon our hands, and a frontlet between our eyes. We have more religion than morality. Our feeling of piety is stronger than our sense of right and wrong. We worship the *good*, not too much, but we worship the *right* far too little. How uncommon, — even in matters of mere worldly concern, — in the every day transactions of dollars and cents, — is true, thorough-going, absolute honesty! I do not advocate any Utopian system of life or philosophy. I am no dreamer of vain visions. I hold up no fanciful and unattainable ideal of right. I have lived more in the world than in the closet, and I claim to be guided by common sense. But still, I say, how rare, in the business world, is true, simple, genuine, thorough-going honesty! A man who pays his honest and just debts, after he has been legally exempted from discharging them, — or in other words, who returns to his neighbor the money which belongs to him, the payment of which that neighbor is unable to enforce, is regarded as a moral anomaly. People, — very good, and benevolent, and religious people too, — will call him either a fanatic or a fool. He is stared at, as he walks the street, or enters church, as something strange, unusual, out of the way. As he passes, men say there he goes. If he has heirs, they will hint at the shattered condition of his mind, —

at his lost wits, and at the necessity of a legal guardian to look after him, before he is utterly ruined. Some of the best men amongst us will accept a reward, as a matter of course, for the restitution to its owner, of a lost sum of money.

I have spoken especially of this want of conscientiousness, as it shows itself in the business relations of men, because it is in these relations that this want is most manifest and flagrant. But the same defect vitiates, still more deeply and fatally, other elements of our national character. It renders us unjust in our social and civil relations. It transforms our political and religious differences of opinion into harsh and ferocious controversies. It makes us intolerant, uncharitable, censorious. It curdles the milk of human kindness. It turns to bitterness the sweet charities of life. It renders us reckless of means in the accomplishment of our favorite ends. How seldom is it, that in the fierce strife of opinions, we calmly and honestly ask ourselves, whether these things which we are saying, or these measures which we are about to adopt, to further our own purposes, and to frustrate those of the men or party from whom we differ, *are right!* Is it not notorious, that every species of misrepresentation, deception and trickery is daily and hourly resorted to in the partizan warfare, which so constantly agitates and embroils our whole country? Is it not notorious, that a simple return in figures, of the result of an election, is not to be depended upon? Is there a single public man amongst us, of any considerable eminence, whose character is not perpetually and wantonly traduced, misrepresented and vilified? Is there any defamation too malignant, — is there any outrage too cruel, — is there any scurrility too low to be received with favor and relish. And is not the infamous doctrine, that all this is *fair* and *right*, very generally admitted to the heart, and in some instances boldly and openly avowed? This same absence of moral principle, more than anything else, is the cause of that want of moral independence, with which, as a people, we have been so frequently reproached. It is the profound feeling of right and wrong, far more than intellectual strength or attainment, which gives individuality to a man. It is the sense of duty which enables him to stand on his own feet. It is this, and this only, which gives him true freedom; it is this only which delivers him from fear and dependence.

There may be many, perhaps, who, while they are willing to admit the truth of these remarks upon the relative value and

importance of moral culture, and upon the prominent defects of our national character, may still be unable to see how an American Institute of Instruction can do much towards remedying the evils of which I have complained. It is not the purpose of this lecture to enter into practical details, or to propose specific measures, so much as to state and illustrate some general principles pertaining to this particular subject. But great good may be done in this way, greater perhaps in the present condition of the public mind, than in any other. If these principles are sound, their application will be very easily made; there will be no difficulty in working them out.

I shall proceed, therefore, with a brief exposition of some further principles connected with the subject of my lecture. One of these, and an exceedingly important one, relates to the necessity of moral education in early life. This topic involves the consideration of the condition and characteristics of the mind during its first stages of activity and development. Nothing is more certain, than that the different powers and capacities of the mind, like the several parts and organs of the body, are developed more or less successively, — to a greater or less extent, in a definite order. Some of these powers are quick and active in earliest childhood, — others are more tardily awakened, and some acquire their highest degree of intensity only in the later periods of life, at a time when many of the dominant impulses of manhood and of youth may have lost their energy, or have become almost extinct. Thus, the morbid passion for gain, which constitutes the miser, ordinarily acquires its fullest strength in somewhat advanced age. It is often when life is waning, after the fountains of its early joys are dried up, that this feeling becomes an insatiable and parching thirst in the soul, changing all the heart's greenness to ashes, and making its flesh harder than the nether mill-stone. The intellect is very slowly and gradually unfolded, — it fully possesses itself only during the ripe period of manhood, and it sinks with the failing body into second childishness in old age.

Early life is characterized by great activity of certain of the selfish and instinctive feelings, of some of the social affections, and of many of the moral and religious sentiments. The reasoning powers, together with some of the strongest motives and impulses of mature life are nearly dormant and inoperative. When I speak, here, of the *activity* in childhood, of the moral and religious sense, I mean its ready and quick susceptibilities,

— its capacity for action, when properly appealed to, — when placed in relation to its appropriate objects, or, in plainer speech, when rightly trained and educated. And with this explanation, no one, I think, who has studied the character of childhood, will be disposed to doubt the truth of what I have said. I believe that I may safely appeal to all who hear me, for all have been young, and all, it may be hoped, have felt some of the movements of the spirit of God through the depths of the infant soul, and responded to their mysterious stirrings. When has self-reproach for wrong doing been more keenly and bitterly felt, than in the very days of the nursery? When has irrepressible joy at the thought of duty performed, or obedience rendered, or selfishness sacrificed, so overspread the heart like a fountain of sweet waters, as in the orient morning of our being? We have all seen the spectacle, — and the whole earth, in the infinitude of its loveliness, has no object more beautiful, — than that of a sweet-tempered, affectionate, religious child. How does its young spirit bow itself down before the felt and almost visible majesty of the Divine Presence! With what a full, undoubting faith, does it rest on the promise of another and an immortal life! How does its fresh imagination call up and portray the scenes of that future life, — its companions, its employments, its joys, — with a vivid and life-like reality, that absolutely awes and startles minds of maturer growth!

I have no wish for the purpose of making out a strong case, to overstate or to exaggerate, in any way, these higher and better attributes of the youthful mind. Neither do I desire to keep out of sight or in the back-ground, any of the principles and feelings, antagonist to its moral and religious nature. I aim to state the *whole* subject, fairly and fully. I do not claim for the mind of childhood, what can properly be called any natural or preponderating tendency towards the right, the just, and the true. I admit, readily, that it has other capacities, other faculties, other tendencies, than those of which I have been speaking, not less ready to be excited and acted upon than these, and leading it, when so excited and acted upon, through all wretchedness and degradation to moral death. I know well enough, that in the actual condition of society, and in its own natural and unavoidable relations, — with the elements of moral evil scattered broad-cast all about it, and sown thick within it, — with countless multitudes and Protean forms

of temptation to evil, and of provocation to wrong, watching it with vigilance that never sleeps, and addressing it with a pertinacity that never tires, — I know that with all these, it must often happen, as it too generally does happen, that the lower nature attains the ascendancy, and that the higher is trodden down in the dust, despoiled of its purity, and shorn of its strength. But I still claim that the Infinite Father of this immortal spirit has so constituted it, — he has so commingled its various elements, — he has so mercifully and graciously attempered its attributes, as that when the means which he has provided and put into our hands, and commanded us to use, are faithfully brought to bear upon it, — *it may be saved*, — saved from the dominion of sin, — saved to all holiness, — saved to all excellence, — saved to truth, to duty, to happiness, to peace. He has so arranged and endowed its several powers, as to secure for it, by a conformity on our part, to the plain and easy conditions which he has established, the supremacy of its moral and religious nature.

I have already stated, that the purely intellectual powers may or may not be called into early action. Some of them, such, for instance, as the higher reasoning faculties, are not susceptible of sound and vigorous action, until the first period of youth is already passed. It is well known that very many of the most extraordinary intellectual men of the world were, in no way, remarkable for their peculiar powers in early life. But this is not the case with these other capacities of the mind. It is not so with the moral and religious capacities; it is not so with the selfish instincts, and the animal appetites. It seems to me exceedingly important, that the actual constitution of the youthful mind should be better understood than it generally is. There is a *spontaneity*, belonging to both these classes of powers, which does not belong to the intellectual nature. Either one class or the other *will be educated*. The intellect may slumber from the cradle to the coffin, — from infancy to old age, — knowledge, science, learning, may never dawn, even in faintest glimmer, on its darkness; but in every human soul, with its ordinary endowments, there will be activity, — life, — at times, probably, intense burning life, either of the higher or the lower nature. No circumstances, no contrivances, can prevent this result. It is inevitable. It is a fearful and momentous condition of our very being. It is true, every where and in all time, among all races, in all states of

society. In every soul of man must there be lighted up, — not on its intellectual, but on its other spiritual altars, — kindled by the *good* or *bad affections*, — fires of Hell, lurid, scorching and consuming, — or celestial, heavenly light, caught from the throne of God.

It should never be forgotten, that the intellect may be cultivated alike in connection with the activity and supremacy, either of the lower or the higher nature. All history is full of illustrations of this truth. All biography is full of it. Every man's own consciousness tells him of this truth. The intellect is not the antagonist power of the selfish and low desires. By enlightening the former you *may* repress the latter, and you may, also, inflame and excite them. The intellect may as readily become the handmaid of vice as of virtue. Her powers are Swiss mercenaries, ready to enlist under any banner, and to fight for any cause, — to-day on the side of freedom and right, — to-morrow on that of oppression and wrong. This is not true in relation to the high and the low affections, — to the noble and the base desires. These may reign alternately in the same soul ; they may hold a divided empire. In too many cases, they are permitted to do so. In all of us there must be conflict between them ; there must be strife for the ascendancy. Who has not felt, one hour, the angel nestling in his bosom, and the fiend rioting there, the next ? But however these powers of darkness and of light may succeed each other in the empire of the mind ; however they may, *by turns*, dwell within it, they cannot reign peacefully there together. Both may call the intellect to their assistance, but they cannot aid each other. There is a perpetual and an irreconcilable hostility between them. From the beginning of the world, have they been foes, and at deadly enmity with each other must they remain till the end of time.

All this is as true of the imaginative portion of our nature, and of the fine arts, as it is of the purely knowing and reasoning faculties. The former may link themselves in like close fellowship with the higher and the lower nature. They have no essential, inherent affinity for the right and the good. Poetry may come to us an angel of light, or a spirit of darkness, the quickener of our best passions, or the pander to our worst. The voluptuous sensuality of a Venus, and the sainted purity of a Madonna have often been the creation of the same pencil, and the hand which has moulded the majestic coun-

tenance of a Moses to-day, has worked at the physiognomy of a Bacchus or a Satyr to-morrow. Music has quite as often swelled the chorus of revelry and riot, as it has hymned the praises of goodness and of God. All I mean to say is this, that there is no natural or necessary connection or sympathy between any of these faculties and susceptibilities of the mind and its higher nature.

Another important truth connected with these considerations, is this ; — the bad passions, the selfish and corrupt desires can never be so safely and effectually repressed or driven out from the soul, by direct attacks made upon them through the means and agency of the intellect, as by letting them alone, and by calling into the soul and invigorating those other powers to which they stand in opposition. Licentiousness may take knowledge into its service, and gain new strength and new resources from the alliance, but it will be withered to impotency in the gentle, majestic presence of purity and holiness. Simple rest of the lower nature is very often one of the most powerful and efficient means of moral culture. I fear that this plain and obvious principle is fatally overlooked in some of the efforts now making for the removal of moral evil. God forbid that any word of mine should be construed into even a seeming wish to discourage judicious and rational exertion for the removal or the diminution of that dark and enormous aggregate of ills growing out of licentiousness ; but let me say, in language as sincere as my conviction of its truth is strong and settled, that these ills are to be removed, if ever removed, by correcting the heart and not by enlightening the head. The rays which have power to consume and drive away this dense cloud of corruption, these thick shadows of death, must come, not from the intellectual but the moral sun. Not philosophy, but conscience, — not science, but religion, is the minister and physician to the mind so diseased. No fires of knowledge can ever burn out this plague-spot from the soul ; it must be washed away by sweet and living waters from the fountains of right principles and true affections.

I have said that the lower nature is not to be kept in abeyance by the intellect. So neither is the higher nature to be strengthened and educated through the medium of the intellect. So far as the moral, social, and religious faculties are concerned, it is the province of the intellect to guide and enlighten, not to vivify and arouse. Each individual power of the soul must be

excited by means which operate directly upon itself. It can be strengthened in no other way than by its own activity and exercise. This is generally admitted of the knowing and reasoning powers, but it is as absolutely and strictly true of moral principle and of the religious sentiments, as it is of the intellect. God's laws are as simple as they are universal and immutable. A muscle of the human body acquires strength and freedom of action only by the frequent exertion of its own powers. So it is with every faculty of the intellect, — so it is with the animal appetites and instincts, — so is it with all the capacities of the moral and religious nature. In order to educate the sense of duty, it is not enough to enlighten the intellect. The sense of duty itself must be appealed to ; — it must be called into living action. I would not knowingly tread upon forbidden ground, — I would not willingly lay profane hands on the altar of religious faith ; and I trust that I am not now guilty of so doing. But I wish to say, that of all the errors of the Christian church, by far the greatest, the most disastrous, and the most universal, seems to me to have arisen from ignorance or disregard of the principle which I am now endeavoring to illustrate. The essential elements of religion have been placed in the *head* and not in the *heart*. Theological science has been substituted for moral principle and religious feeling. Before the moral and religious nature can be effectively cultivated, it must come to be seen that it is a nature *by itself* ; as entirely different from the intellect as are the selfish passions. The cold deductions of the reason, in relation to the doctrines of any system of religious belief, may be perfectly sound, while the moral and religious nature itself is dormant or lifeless. The head may be right in theology, while the heart is dead in trespasses and sins. The deductions of the reason may be obscure, uncertain, or positively erroneous, while the moral and religious nature is glowing with intense and rapturous life. No want of logical acumen ; no mistake of the speculative mind ; no absence of mere knowledge can cool the fervor of an adoring spirit, or hold back from its ascent to the throne of Heaven the supplication of penitence and faith. Every faculty of the mind, — instinctive, social, reasoning, moral and religious, — must be educated and strengthened by placing it in relation to the objects for which it has been created and endowed. The instinctive powers must be excited through the objects which have been placed in relation to them ; the

social powers through their objects; the reasoning powers through theirs; the moral and religious powers through theirs. To every power there are certain things, objects, phenomena, placed in a definite relation. In this especial relation to the intellect have been placed the laws, appearances and properties of matter; the laws, operations and actions of the powers of the mind; their mutual dependencies, and their various other relations. Within us there is a sense of the beautiful, and this faculty recognises, appreciates, and delights in, all forms and manifestations, in nature and in art, in matter and in mind, of the perfect, the excellent and the fair. In relation to the feeling of reverence have been placed all things and beings that are lofty, exalted, above us, — its highest object being God. The intellect may study his attributes, his character, his designs; but reverence alone can feel the majesty of his presence, and bow down in humility and awe before Him. The intellect may study the nature and uses of prayer, but it cannot pray; it may utter the words, but it cannot breathe the spirit that animates and fills them; it may mould the form, but it cannot add the wings which alone can carry it up to Heaven. The intellect may seek out and ascertain what particular course of action is right, but it cannot feel the obligation of *doing right*. The *head* must do its own work, it cannot do that of the *heart*; the *heart* must work out its own salvation, this cannot be done by the *head*.

A great deal has been said about the connection of Science with Religion. But let us be careful that we do not misapprehend the nature of this connection. It is the province of science, — it should be its highest and noblest province, — to act as the handmaid of religion. It should free the mind from superstitious and debasing fears; from narrow and illiberal prejudices; from the mists of ignorance and error. It should unfold to us the character of God, as it is revealed to us in his word, in his works and in his dealings with men. It should follow its manifold and noble vocation, always in the spirit of religion. In the generous ardor of self-devotion it should consecrate all its labors to the glory of God and the good of men. But let it be remembered, after all, that science cannot usurp the place, or exercise the functions of religion. The intellectual eye may "look through nature up to nature's God," and it may thus see him more distinctly than it otherwise can; as we survey through the telescope those distant worlds

which the unaided vision could never reach. But no appliances of art, and no cunning of earthly wisdom can impart that look of ineffable confidence, devotion and trust, which fills the eye when we gaze directly upon a beloved face, or commune in the depths of our spirit with the great object of adoration and worship. Science has its own mission, and a glorious one it is; let it fulfil it. Duty and love have theirs also, and it is still more glorious than the former; let them too do their work. All these powers may aid each other, but every one must perform its own appropriate part for itself.

That science has no necessary connection with moral and religious principle is evident enough from the entire history, both of science and religion. If it is true that,

“An undevout astronomer is mad,”

there should be some strange transfers of illustrious names from the rolls of philosophy to the registers of lunatic hospitals. All these shining spheres, which inlay the firmament with patins of bright gold, may be as familiar to the understanding as household things, while the heart is as cold as the light which they shed down upon us.

If these principles, which I have thus attempted very briefly and partially to illustrate, are sound and true, it is easy to see what the practical results are, which ought to grow out of them.

If they are sound and true, the best methods and plans for their practical application will naturally present themselves; or they will soon be ascertained by trial and experience. This portion of the subject I have not thought it proper to touch upon. There are many and various duties in relation to this matter which we owe to the cause of humanity. While one workman clears off the old timber and removes the rocks with gunpowder and fire, another may turn up the deep furrow, a third may plant the seed, and a fourth may water. I have thought it best to limit myself to the office of stating and developing some few of the general doctrines of the subject, and I shall now conclude, as I have thus far proceeded, with a few further observations of the same comprehensive character, in relation especially to the stated subject of the lecture.

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right and the true ; — the lone woman, who in solitude, neglect and penury, amid suffering and wrong, bears patiently and cheerily up, sacrificing her whole self at the call of duty and the voice of love, — are loftier and nobler manifestations of human nature, than the hero who conquers nations, or the philosopher who creates new sciences or discovers new worlds. Only so far is intellectual greatness a good as it corresponds to the promptings and principles of the higher nature. Full as is the world of false judgment, and unjust appreciation, and wrong passion, it is after all only the true, the disinterested, and the right, that is garnered up in the heart of humanity, and cherished as its best possession. Only this lives and grows green with age. Meanness, injustice, wrong-doing, selfishness, will at length dethrone and drag down to the earth the proudest spirit that ever reigned in the empire of mind. Not all the wonderful genius and the various learning of Bacon can keep sweet his memory, or wipe off the cloud that is daily and silently gathering over the brightness and sully the glory of his name. Time is ever setting right the wrong judgments of men ; reversing their premature decisions ; breaking in pieces the false gods of the past ; casting down its idols of clay ; stripping the crowns from the foreheads of the temporarily great or notorious only, and placing them on the brows of the pure, the disinterested, the just, and the good. The same thing is seen in *literature*, one of the most universal modes of expression of the intellectual and moral nature. In this, as in the living action of humanity, only the excellent and the true endures. What are the immortal utterances of the bard and the orator ; living on through all time ; received into all hearts ; echoed by all tongues ; humanity's familiar and household words ? They are those, and only those, which coming from man's holiest and highest nature, address themselves to the same nature again. They are those which speak to us of the innocence and joyousness of childhood ; of the sacredness of friendship and love ; of the patriot's valor, and the martyr's cross ; — they are those which tell us of self-sacrifice ; of heroic daring ; of patient endurance for the glory of God in the rights and the interests of men. With what a triumphant and eternal harmony do these voices, issuing from the great deep of the past, ever roll on, gathering strength from generation to generation, and sweetness from age to age !

I have been speaking of the relative value of moral and

of intellectual endowments. I will not, on the present occasion, so wrong and degrade the former as to institute any comparison between their worth and that of all temporal good, — riches, power, or fame. All these have their value. I wish to speak no words but those of truth and soberness. I make no fanatical crusade against the goods of this life, or against those desires of the mind which covet them. They are God's gifts, and when occupying their right places and devoted to their right ends, they are worthy of the Giver. Neither will any one suspect me, I trust, of a wish to underrate, or disparage the nobleness, or the usefulness of intellectual strength or attainment. I only claim that all these should be held as goods subordinate to moral and religious truth. A sweet temper is a richer dowry than a keen wit, — the spirit of self-sacrifice a higher and more difficult attainment than a knowledge of the stars. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

I would see the whole of man's nature revered and developed. His body, — this tabernacle of flesh and blood, — the instincts which he possesses in common with the brutes, as well as the intellect which conceives, and the adoration which bows down before Him are the works of his Maker's hands. No one of their properties or powers is to be hated or condemned. Let the senses receive the fullest culture of which they are susceptible. Let the eye be gratified with the beauty of form and color which God has framed it to perceive and to delight in : — let the ear be filled with the ravishment of sweet sounds, which God has so exquisitely attuned it to hear. Let art imitate and rival the cunning of nature. Let her glory in the creation of ideal beauty. Let the marble be made to speak, and the canvass to glow with life. Let the charm of gentle manners, and the graceful courtesies of civilization and refinement be spread over the face of society. Let invention minister to all the commoner wants of man : — let it call the elements into his service ; let it bid the fire, the water, the earth and the air to do his work ; to weave his clothing, to build his houses, to print his books, to bring to his doors all the products of the earth ; — to carry him over the land and the sea. Let science unfold to him the mysteries of the universe ; let it count the flowers, — let it number the stars, — let it weigh the sun and the planets in a balance ; but running

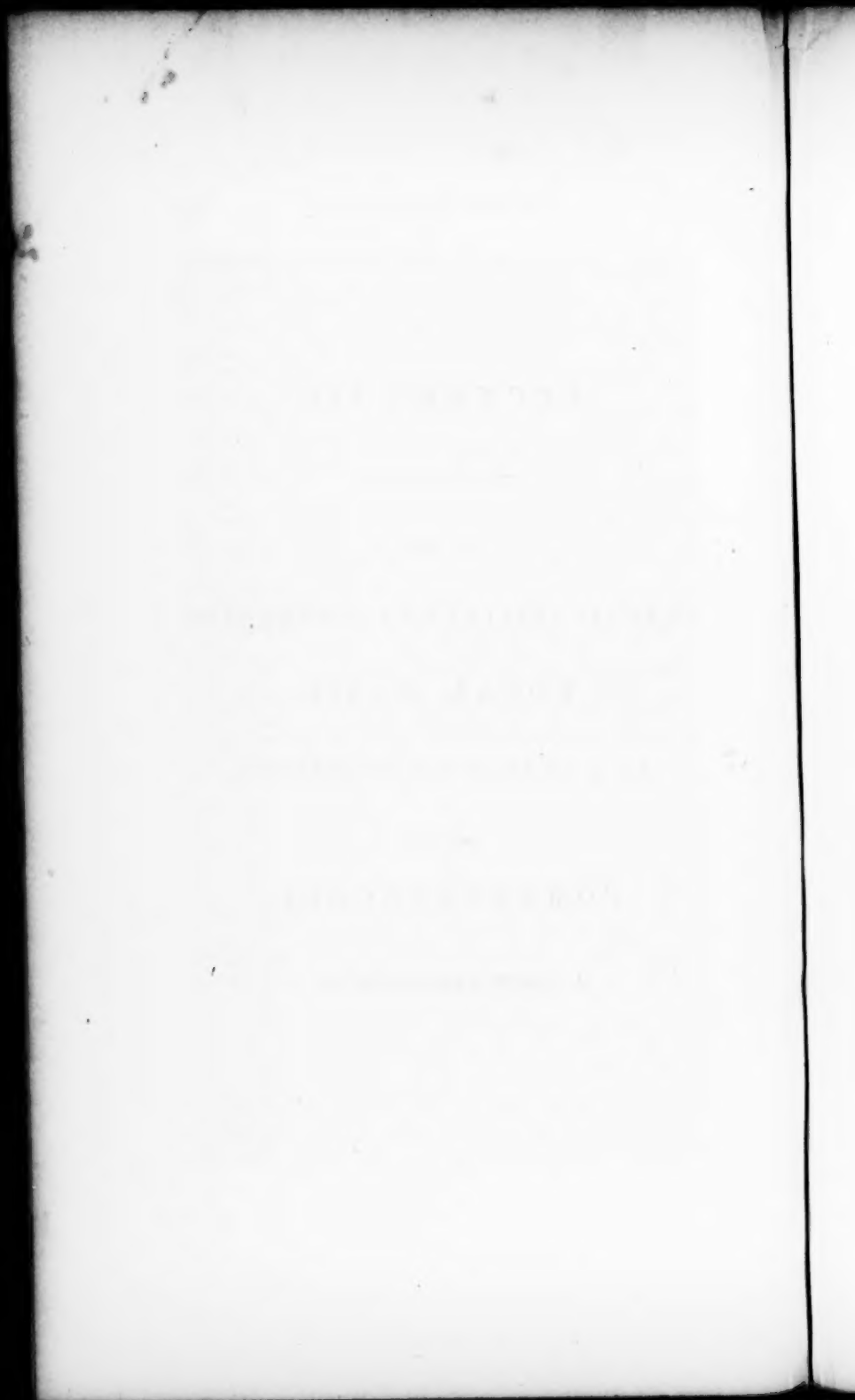
through all this multiform action of soul and body ; ruling it all, — regulating it all, — harmonizing it all and sanctifying it, let there be moral principle and religious emotion.

In order to secure with any certainty, this result, the means must be put in operation at the beginning of life. The seal of Heaven must be set on the moral nature during its fresh and plastic childhood ; and then shall the form and pressure continue through its whole subsequent existence. Thus, and thus only, shall the great ends of life be attained. And how glorious is the certain destiny, which awaits the spirit so impressed, and so moulded ! Its essential interests are secured. No harm can ever come near it. It is girt round with a celestial panoply which shall guard it from all perilous calamity. It shall fear no evil tidings. The unavoidable ills, as we call them, of life, shall be transformed into ministering angels ; and multiplied and heightened beyond all the conceptions of the selfish and the worldly, shall be its many and sacred joys. The sunshine shall be brighter on its pathway, — the grass shall be greener under its feet. The natural blessedness of its early morn shall be made more blessed, — its ripe manhood shall be prodigal of fruit, — no clouds shall gather over its declining age, and the dark valley of the shadow of death shall be lighted up by the dawning rays of that sun of life, which then rises on the soul, to set no more forever.

LECTURE III.

ON THE
PRACTICABILITY OF INTRODUCING
VOCAL MUSIC
AS A BRANCH OF EDUCATION,
INTO OUR
COMMON SCHOOLS.

By JOSEPH HARRINGTON, Jr.



MUSIC IN COMMON SCHOOLS.

Is it practicable and expedient to introduce vocal music into our common schools? — This question will engage our attention in the present lecture.

Few subjects can be presented less attractive to a promiscuous audience than music. The reason, doubtless, for this, is, that we are as a community essentially non-musical, — and unless the audience is made up of those who have a personal interest, adverse or favorable, in the subject discussed, or who are desirous of learning something to guide them in their opinions, or direct them to a particular course of conduct, there can be little hope that their patience and attention will continue unwearied.

And such a risk must a lecturer upon this subject run, even if a large portion of his hearers are possessed of positive musical susceptibility; for though they will be delighted at hearing good melody or good harmony, and might be willing to walk miles and pay large admission fee to attend a concert, yet they would think it a great task to listen to the most lucid exposition of the principles of music as a science, or engage in a grave discussion upon the fitness of making it a branch of popular instruction. And how is the hazard of the lecturer increased, when, among his auditors there are multitudes who care little about his subject, and are utterly faithless as to the power of music to interest or profit children, and who regard the assertions of the sanguine and believing, only as the conclusions of hasty credulity or the exaggerations of enthusiasm.

It is only, then, my friends, in the belief that you are convened for the high purpose of drawing from every fountain, however minute, intelligence upon the great subject of the education of our children, that I feel any security in standing here to address you. Amidst the toilsome duties of superintending a large school, you all know full well how little of leisure can be found, leisure too, more fitted for tranquillity and recreation than active intellectual labor, rather for breathing-time in an exhausting race, than for unintermitted effort though in a different path. Let such be, in part, my apology for the inadequacy of my suggestions upon this important subject. And here let me express the hope that I may not be charged with egotism, if I should in the course of the discussion, illustrate any position by reference to personal experience or observation, or to the progress and effect of musical instruction in the Institution with which I am connected. These are to me the most veritable sources of information; and we can all speak with earnestness that which we do know, and testify with confidence to that which we have seen.

The first consideration which must engage our attention is, the *practicability* of introducing vocal music into schools; for, until that is made evident, it would be as idle to expatiate upon its expediency as to descant upon the splendor and rarity of the diamond — upon its fitness to make the crowning gem of the imperial diadem, while it lies imbedded in the solid rock thousands of fathoms beneath the surface. The theme might be good enough for the poet, but it would only tantalize the listening king.

Is it *practicable* to introduce vocal music into schools? — The most conclusive answer, which, in some circumstances, I could make to this question would be, "go and see." The experiment has been tried, and one successful experiment is worth a thousand theoretical refutations. When once your eyes have seen and your ears have heard, no ingenuity of argument can reason you into the belief that you are blind and deaf. It is surely absurd to argue *a priori*, against that which can be controverted only by the evidence of the senses; and it is childish to gainsay, seriously, in theory, what practice so clearly establishes. Therefore, I say, "go and see." Every experiment hitherto tried, has succeeded even beyond the hopes of the most confident. But if your engagements keep

you at home, and preclude such means of information, try the thing yourselves. This is certainly possible; then if you fail, you can with some shadow of justice decry. But do not, with the airy sword of fancy, cut at a living, breathing, growing experiment.

The first argument against the practicability of introducing music into our schools, which possesses any weight, is, that the *musical ear* is too rare for any great results to be accomplished in instructing a promiscuous body. I pass over without comment, any objection arising from "no voice," as it is termed, for, with one or two exceptions, perhaps, in a hundred, there is voice enough where there is ear. But let it be understood in the outset, that I do not go to the extremity of belief, and sweepingly assert that all can be taught to sing; yet experience has greatly modified the opinion which I once held on this matter, and has more and more convinced me of the generality of the musical ear. I have seen those whose perceptions were once so obtuse that they could not distinguish between a high or low sound, become, in process of time, by living in a musical atmosphere, not only able to make such discrimination, but to sing the scale accurately with another. I have not been able to ascertain the exact number of pupils in the Hawes School who make discords while singing in chorus, but presume that among the five hundred to whom music is taught, not twenty-five can be found palpably out of tune; and Mr. Mason, Professor in the Boston Academy of Music, has pronounced our school the most unmusical of any which it has been his fortune to instruct.

Such, then, is one fact; — and testimony of this kind might be indefinitely accumulated. And are not such facts sufficient to prove the universality of the musical ear? Is not one school, selected at random, a fair representative of the whole? What is true of human capability in Boston, is true of human capability at Lowell, and in every town in the Commonwealth.

If we compare our own community with any other, my position must receive the advantage. Nowhere is there so little musical talent as among us. Our best vocal and instrumental artists are from abroad. Our operas, oratorios, — our sacred and lighter compositions, are mainly imported. Italy, France, Germany, Prussia, and Spain, are notoriously in advance of us. Music is in many of the European nations indissolubly connected with public and private education; and the German or

Parisian could hardly repress a smile at the argument against teaching vocal music, that the musical ear in children is not general or correct. Indeed, considering the objection strictly true, it furnishes to my mind, the most conclusive reason, why music should be taught.

Viewing then, this objection, as it is commonly stated, we are in the worst possible plight, for a fair estimate to be made of what we can or cannot do — of what we are or are not. We take a narrow view of the capabilities of humanity, if we, with every representation to urge such a conviction, instead of believing that we furnish a very imperfect specimen of the musical susceptibilities of the race, and that education may elevate us to the capacity and excellence of others, confirm ourselves in the prejudiced assurance, that all others are as low as we, and consequently stamp the signet of truth and unalterableness upon a very false and puerile assumption.

But I have said that this comparison with other countries is to the advantage of my position. They are much before us ; — such then we may become. Whence this difference, it is not easy to state. Probably the circumstances of climate, situation, and government, were favorable to the development of a faculty of which the pleasures are consonant with southern enthusiasm of character, or languor and delicacy of temperament and sensibilities.

Is it made an argument against the universality of the musical ear, that many nations less refined than our own, are destitute of it ? Such a statement would in the first place be denied, for the most barbarous people have, so far as observation can ascertain, their songs of a martial, or mournful, or jocose character ; and then the inquiry would be made, do you decry the utility of fostering a spirit of benevolence, or declaim against the possibility of introducing kindlier feelings into the human heart, because the Caribs are said to be destitute of natural affection, and every gentle sympathy.

But let us, although the ground has been interdicted, take one *a priori* view of the matter. How mysterious, how inexplicably delicate, how complex is the nature of musical concord ! How wonderful, how exquisite the pleasure which a few tones, single or combined, will excite in the human soul ! Art may analyze ; — we may have the theories of Pythagoras, the demonstrations of Galilei. Science may tell us of vibrations and chords, diatonic and chromatic scales, intervals, keys,

and modulations, — and what have we gained? We have come no nearer the *spirit* of heaven-born music. It is as if we should strive, by dissection of the human frame to reach the seat of life, — to throw open the hidden chambers of the soul. By our very analysis we have destroyed that which we seek. Our dissection has given us nothing but artificial properties, lifeless clay. By whose agency were these properties so mysteriously conjoined; this inanimate mass inspired with vital energy, and endowed with such wonderful proportion, and beauty and power? *God* is the Almighty agent; his fingers have jointed this curiously contrived frame. It is from him that the *soul* of music comes.

And is it possible to believe that this complex creation of divine power should be brought into existence but for magnificent results and universal good? I cannot so read the beneficence of God. I cannot so assent to the extravagance of ingenuity, the waste of design, which such a supposition would involve. That which is a source of such exquisite enjoyment, never could have been bestowed upon a chosen few, never could have been so scantily scattered as to render its cultivation a questionable thing, or its heavenly origin a matter of doubt.

Here, then, we leave the argument for the universality of the musical ear, repeating in conclusion that experiment has every where demonstrated the truth of our position. I place a susceptibility to musical sounds among the other endowments of the soul,—varying like all other faculties of our nature; in some, positive and predominant, in others weak and undeveloped, and in a few, a very few, an anomaly in the general organization of humanity, but like other intellectual and moral anomalies, apparently extinct. But this admission cannot affect our estimate of character in any of the other endowments of the mind, and it would surely be absurd to let it bias our judgment in regard to music. The exception only furnishes confirmation strong, of the rule from which it dissents.

But the practicableness of introducing vocal music into common schools must be examined under another light. The accidental and extraneous facilities and obstructions to it must be considered.

And I must first bear witness to the beautiful *simplicity* of the system of instruction as invented by the German masters, and adopted by our own. A system that makes easily intelligible the once inexplicable mysteries of the science of music;

that now brings delight and the cheering consciousness of well defined and well understood progress, where once all seemed unrecompensed toil, and unravelled labyrinths.

Look a little into the lucid arrangement of Pestalozzi, and see how clear the principles of time, or rhythm, of sharps and flats, of perfect and imperfect chords, of major and minor measures, and indeed all the elements of a most delicate and intricate science, are made. This engaging *simplification* of the manner of teaching vocal music is, then, one of its great recommendations.

There is, too, the strong inducement of *sympathy* and *excitement*. As many may be instructed at one time as can hear the teacher's voice, and see the black-board, — provided they are near enough in age to render a classification expedient; but in music, as in any other intellectual branch, regard must be had to the maturity and comprehension of a child. It is a lamentable mistake to suppose that the only bond of classification among pupils in music is that which a mere musical ear furnishes. Were the science indeed nothing but sound, which the young ear could appreciate as well as the matured, this might be possible. But probably no science in the world, to be thoroughly understood practically and theoretically, requires greater reach of thought, or profoundness of attention, or more unremitting perseverance, than music. That which served to engage the transcendent powers of a Handel, a Beethoven, or a Weber, is not a rattle and a straw for infants. And he who should arrest me here, and argue against the practicableness of a child's learning music, *because* it is so deep and abstruse a subject, would be hardly more judicious than one who should close an infant's eye, and bid him not look upon objects about him, until he should be able to understand the structure of the eye, and explain the complicated laws of vision. We do not expect or wish to make our children Handels or Mozarts — but they can easily learn all the necessary rudiments of music, as soon as they are old enough to learn anything that requires some effort of mind and continuity of attention. They may, however, be trained to *sing* merely, at almost any age; and this is desirable, even though unaccompanied by any knowledge of the principles of the art.

What has been remarked above, will, I trust, be refutation enough to the very opposite of the objection last considered; namely, that music is all play, that it unnerves the mind, and

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produces laxity of intellectual effort,— or, at least, that there is no appeal to the understanding in it.

Where, then, pupils are classed together, of nearly equal capacities and ages, an indefinite number may receive instruction at a time ; thus, the sympathy and excitement first alluded to are great aids to instruction in this branch. We mention here, as dependent upon this consideration of numbers, the great *cheapness* of musical instruction ; and this, in the minds of many, is one grand element of its practicableness. That which is cheap will often, in our money-getting and money-keeping community, though of questionable utility, be tried, because it is cheap. I have barely alluded to this recommendation, which is, in truth, a very important one.

A difficulty of some weight has been occasionally suggested, that teachers are not to be found in many places competent and skilful enough to make this a part of regular instruction. In the above estimate of expense my remarks were founded entirely upon the supposition that all musical instruction should be given by professed teachers, coming in upon stated days to their respective schools. There would be, I do not doubt, a sufficient number of these teachers to meet the growing wants of the community ; or if the supply were for the present scanty, necessity would speedily furnish an abundance. But it is not well to employ such teachers, when the regular instructor is competent to do the duty ; and this competency is not so rare as may be supposed. Let any one of respectable practical skill in teaching, who has an ear for music, take Mr. Mason's Manual, and he can in a very short time become efficient as a musical instructor.

It is a common practice, now, for country teachers to associate themselves together, and to put themselves, a fortnight perhaps, under the tuition of some popular instructor in Boston, during the August holidays ; and they thereby acquire in a short time knowledge enough to teach with great effect in their respective schools.

I am persuaded that the time is not far distant when School Committees will be so satisfied of the importance of music as a branch of public instruction, that they will aim to make some proficiency in music a requisite qualification in the teachers whom they may appoint. In Germany and Prussia a man is not considered in any wise qualified to superintend a seminary, high or low, who wants this integral portion of his qualifica-

tions — acquaintance with music. Nor would such a course in our Committees be harsh, or unproductive of most excellent results ; for, let it once be known that such requirements are to be made of every candidate for the office of teacher, and education and training will begin early ; and it may, I think, be safely averred, that there is not one in a thousand, with ability enough for any intellectual performance, who could not, in case of great necessity, make himself a respectable musician, provided he commence his discipline early in life. If such be true, all that is wanted is stimulus sufficient, and the end is attained. The possibility under any circumstances once admitted, and every thing is conceded.

And here we leave the consideration of this branch of our subject, and pass to the second division of the question. The majority are, we believe, ready to assent to the Practicableness of the introduction of vocal music into our schools — but they question the Utility of it. They think it inexpedient to incur even a light expense, and engross the time of teachers and pupils upon a profitless object. It is my duty to remove, if possible, such doubts, and to demonstrate the *expediency* of making music a branch of popular instruction.

And now, let us inquire, in the first place, do the opponents of this project object to the *means* alone, — anxious for the accomplishment of the *end* proposed ? Do they say, we are solicitous that all should receive instruction in this branch, and are satisfied of its importance, but we are desirous that more feasible means should be proposed to bring about this end ? No ; this is not pretended : the objectors, then, to making music a component part of an elementary education do, in fact, oppose the teaching of music, — not here and there, but every where, — not in this way or that way, but in every way. For it is self-evident that the only sure and fit method of imparting this instruction is the method proposed. And we would not believe in the supreme absurdity that what is regarded as inexpedient to be done in the best way, should be deemed expedient to be done in the worst way. It is well for men to differ honestly about the means, but let us not confound *means* with the *ends*.

We have already suggested the invalidity of the objection that children in their early pupilage are too young to be taught music, and should not be instructed in it any more than in metaphysics ; experience has proved the falsity of this ob-

jection. You would not put Stewart or Locke into the hands of a child ; but you will early impress upon him the connection between ideas and the external senses, and many of the prominent laws of the intellect and affections. You would not give Newton's Principia, or the *Mécanique Céleste* as a primary school text-book ; but you will teach that an apple falls to the earth by the power of gravity — that the sun stands still — that twice two are four. This adaptation of study, and consistency in the estimate of children's capacity, is all that is asked for music.

We will only allude to that class of objectors, small indeed, and sufficiently despicable, who, from an elevated position in society, look down with a curling lip and lowering brow upon the upward strides of the popular mass ; who are sincerely jealous of every facility which is offered for the intellectual melioration or personal accomplishment of the lower classes, more especially the females ; confident that every step which the common mind advances in culture renders their own high and isolated position less conspicuous, threatens defilement to the imperial robes of aristocracy, and a universal amalgamation of rich and poor. One could hardly believe that such justifiable encroachments of one class upon the other should be dreaded, especially by those who should be the last, from such unworthy motives, to arrest the in-swelling tide of public education, — to look with envy or disgust upon those innocent and elevating accomplishments which public munificence hath bestowed upon the daughter of poverty ; and which have cost him long tuition of a distinguished professor, the expense of an elegant Piano Forte, and all the diverse means and appliances to which parental pride and hope will resort. I feel almost degraded while I mention such a class of objectors ; but they *do* exist, and within the memory of the youngest, their unrelenting opposition to an elevated and refined popular education, effectually overthrew one of the most promising and glorious institutions which could adorn the metropolis of our commonwealth.

These classes of objectors, then, we will not heed, but concern ourselves only with those who, without hypocrisy, regard it as a matter of no moment that the rising generation should be instructed in music ; — who stamp the whole project with the withering brand of inexpediency.

Let us ask these objectors what they do ; — whether they are not thoughtlessly guilty of impious disregard of the enactments

of the Almighty ; of doubting the wisdom of his contrivances, and decrying the use and worth of his beneficent provisions for human advancement in excellence and happiness. We solemnly think they are so guilty. A faculty is confessedly bestowed upon the human family. It is a part of our nature ; it is interwoven closely and inseparably with the intellectual and moral texture of the soul. It is as much the gift of God, our Creator, as immortal reason itself. And it as unquestionably has its benevolent end to attain in the destiny of the race. All nature proclaims its existence with her countless tongues. The inspired Hebrew page, in its rhetorical figures and images, bears constant attestation to it. In early creation, the stars sang together ; and at the Redeemer's birth, the multitude of the heavenly host hymned forth their ascriptions of thanksgiving. The angel choir unite in one triumphant song with the spirits of the redeemed, before Him who sitteth on the throne and the Lamb, forever. Jesus himself, after the paschal supper, sent up, with his disciples, in the solemn hymn, the aspirations of his spotless soul, as if by this act of devotion, to calm his spirit's perturbation, fortify his faith and herald his own blessed and glorious ascension.

And shall this faculty lie barren and unprofitable ? Shall it be wrapped in a napkin and buried in the earth ? Shall it be dealt by, as one would think it temerity and folly to deal by any other mental or moral endowment ? Shall we deny it, alone of all our faculties, its proper sphere of action ; its fit discipline ; its preparation for higher and nobler purposes, for wider and more purifying and permanent influences upon the human soul ? He who answers, Yes — in the same breath asks the Almighty, What doest thou ? He sets his defying forehead against the arm of Jehovah.

Then, my friends, it rather becomes us in the outset, to resolve that this faculty shall receive its fit attention, for the reason that God has so designed it ; and with this determination, all differences as to means are easily reconcilable. Let us not pronounce it *inexpedient* to be faithful to every part of our great commission.

But it is said, it takes too much time to instruct a school in music. Hours are expended upon this branch which might be much more profitably spent in other studies. But this objection begs the question. It is first to be shown that time could be spent more profitably upon other studies. We deny

it. And if, in the course of this discussion, the *expediency* of teaching music be demonstrated, then this objection has no force. There must be time spent in doing anything; but there is a great difference between employing time and wasting time. For my single self, I should hail as an improvement in our system of education, an appropriation of an hour of every day of a scholar's life, to instruction in the art and science of music; and this, even though the exercise be regarded only as affording change and recreation in school. But this objection may be cut short at once, by the fact itself, that instruction in music requires but *little* time. One hour and ten minutes a week is all that has been expended upon the Hawes School. And trifling indeed must be that benefit which is not cheaply purchased at so small a cost of time.

It will, undoubtedly, without controversy, be admitted that if musical instruction is ever to be given, it must be given while those to be taught are still young. This must be distinctly understood, and it hardly needs argument to prove it. The same reasoning adduced in support of early instruction in any thing, is in full force in this branch — nay, is doubly applicable; for music has to do not only with the mind but with the physical organs. Early indifference and neglect may disqualify the mind for subsequent labor; and so also the organs of the body may contract most pernicious habits, which all later discipline cannot remove, — hardly modify. Then, when the vocal organs are delicate and pliable, and before the ear becomes obtuse in its nicer perceptions, then must musical instruction be given, if ever. Do not wait until the fluid is hardened into flint. There is, undoubtedly, a great diversity in the taste or relish for music; but in childhood, this can be at most little more than indifference, which may be led by slight seasonable influences into almost any path. In age, it may have grown into aversion; and then persuasion or compulsion can be of little avail. Consequently, I may venture here to assume, that if music is ever to be taught, it is *expedient* to begin the work in our common schools. And, therefore, whatever may be urged in favor of making music a branch of popular education, will, of course, help to demonstrate the *expediency* of introducing it into our common schools.

The first and most obvious, though the most limited illustration of my position, is the effect which the measure produ-

ces in the schools themselves. And here, my friends, I fear I am not with the majority, when I regard this effect advantageous as it may be, as of little comparative consequence ; and so confident do I feel of the ultimate benefits of early musical instruction, that if the introduction of the study into our schools were productive of no good to the institutions themselves, or to their pupils as such, — nay, were, for the time, rather the source of evil, yet, I would say, go on. Do not give it up. The future blessing will more than compensate for the present sacrifice. Toil through the enshrouding mists, and the bright sun shall gleam upon your path.

Still, the multitude will not be convinced by prospective advantages, and they will hardly allow to music what they must grant to other branches of study. The immediate result of attention to grammar, geography, history, or any thing else, is nothing. They are worth only what they will bring in the market of after-life.

Who would think of sending a child to school to learn arithmetic because it may teach him to conduct himself with propriety while in school ? Parental anticipation and love are not thus short-sighted. The blossoms of spring may be delightful to lend beauty and fragrance to the landscape ; but they are prized more as the precursors of an abundant harvest. That voice is dearest to us, which, while it speaks of present pleasure, whispers promises of more precious joys to come.

But music does benefit a school into which it is introduced, — chiefly, as furnishing an easier and more agreeable means of discipline. We may all, perhaps, feel that we can keep our pupils in order without any such auxiliary ; but we do not on this account despise such aid. We ought, certainly, to welcome anything that may enable us to accomplish a particular result with less than usual effort. Music furnishes this. In the first place, it makes scholars more constant in their attendance. This is one great source of its utility, and proves that it is attractive. It makes children more happy while at school, — will often reconcile them to their severe duties, and operate as an inducement to extra exertion in study. All this is but an enumeration of the component parts of its aid in discipline. When the school is weary, the song refreshes ; the drowsy are aroused ; the dull eye is enkindled ; the expressionless face beams with feeling, and the whole natural language is exhilaration and joy. Music, too, calms the boisterous ; quiets the

uneasy ; solemnizes the frolicsome, and prepares a whole school, by the magic of its influence, for communion with God in prayer. This, this alone, would be the pearl of great price. This alone should authorize its introduction into every little community of children throughout the land. Let a school unite in deep and earnest supplication for the blessing of that Father who careth for children, and, by the assurances of His holy word, that school shall be blessed. And who shall dare to warrant to any labor, success, which the heart hath not petitioned of Him who alone can direct the issues of every adventure ?

These advantages are not enumerated without consideration. They are not like Xenophon's portrait of Cyrus, rather a sketch of something which *ought* to be, than of what *is*. But let it be distinctly understood that they are not supposed to possess this moral efficacy unallied with any other means of discipline, nor as a substitute for all means. If a teacher cannot govern his school without them, it would be too much to say that he could do so with them. Let them not, therefore, be over-estimated.

There are other advantages of a different kind, but of no inconsiderable value. The exercise of lungs required in singing, is by every physician pronounced healthy. It is even stated to have occasionally removed incipient disease. It gives strength and flexibility to the vocal organs, and more than is readily perceived, imparts freedom and accuracy to utterance. It helps to remove the common nasal expression so peculiarly disagreeable in speech, and operates as an invaluable aid to good reading. Those who have learned most accurately to distinguish between musical sounds, can be made, other things being equal, the best elocutionists. The three least effective readers in the first class of the Hawes School, are the three least interested in music. And the most brilliant, and correct, and pathetic readers of both sexes are, without exception, those who have advanced farthest in music.

Again, it is *expedient* to teach the rising generation music, because it is a source of innocent and enduring *happiness*, — a happiness that begins in childhood and expires only with the breath. For the love of music is not a thing to be satiated at one feast, however bountiful. It is an appetite which grows by what it feeds on. It sits down with a keener relish at every successive banquet. The ear that is dead to every other mor-

tal sound, listens, even at the threshold of the tomb, to strains of familiar melody. The last tear which can trickle from the fountains of the soul, will glisten beneath the drooping lid, as some favorite air comes gently upon the departing spirit.

And this is not the least important view which may be taken of this branch of our subject. Children and men seek for present happiness. They will find something that resembles it, or strive so to do, at all hazards. And in the effort for its attainment, what self-delusion, what sin, what folly, are exhibited ! What misery is endured ! This desire for happiness, or as the word would be correctly interpreted, for pleasurable excitement, is natural ; it cannot be repressed ; it must therefore be guided. And he who should furnish to mankind any innocent means for the gratification of this longing, is in no small degree the benefactor of his race. The inventor of chess did more by his ingenious and profound game than to supply a monarch's fastidious taste with new means of enjoyment.

So it is with music. In every condition in life it ministers a most innocent means of contentment and delight. Children, instead of roaming away from the parental roof, will, when taught to sing, linger for hours together around the mother's knee, piping a choral treble. Nothing will so soon keep them from mischief and danger. Pupils in a school will knot together, and will pass a recess or other leisure time in singing, in preference to any other amusement. Young men will and do club together and meet evening after evening, and practice music ; and this amidst the allurements of the theatre, the bar-room, the gaming table, and the brothel. Music gives them, I have seen it and felt it, a moral stability, and a disrelish for the grosser and polluting pleasures, which nothing else could give ; and it has this additional recommendation, that it costs nothing. It is not, like other pleasures, an extravagant one. And this feature alone should entitle it to the consideration of the wise, more especially when it is remembered that the vast bulk of the community are poor ;—they need recreation, but they cannot pay for it. Were this truth more deeply felt, much of the fraud and dishonesty of apprentices and dependants of the rich, might be prevented.

This happiness which a power to sing creates, pervades every fibre of the body politic, not indeed perceptibly, (the action of the vital fluids of the human system are not visible,

hardly understood,) but yet, without question, considerably influencing the entire character of a people.

Look at Germany. Suppose that the power of producing or enjoying vocal or instrumental harmony, which universal instruction has imparted to the whole people, were suddenly annihilated. Not the devastation of an invading army would be more dreadful, than such a measure. There is no enthusiasm or madness in the prediction, that such a circumstance would shake to its foundations the firmest principality in the realm; nay, make the very fabric of the empire itself, to tremble to its centre.

And the reason of this is evident. After the labors of each day are done, which is, with every German, about mid-afternoon, something must be done with the time. There must be universal action, recreation; — for a nation will not go to sleep before the sun sinks, nor then. How shall this time so capable of abundant good or ill, be employed? Go through the streets of the most bustling metropolis, or the most retired hamlet, and you find your answer. From every family circle; from every concert room; upon every verdant lawn, and at every public corner, music bursts upon the ear; — you hear the well-accorded instruments — the chime of merry voices. The grave discussion is diversified by the cheering chorus; the angry passions allayed by the jovial catch. And at their labors the same animating genius presides. No toil that is not sweetened with music. Market women and dairy-maids, philosophers and artizans, lull themselves with song. The husbandman sings at his plough; the mechanic over his anvil and lap-stone; the grazier with his herds; the tradesman at his counter; the pilgrim upon the high-way. Not so among us. Our sturdy farmer will toil the live-long day, but he will be as mute as the oaks around him. Go where you will, the sounds of thrift and business may meet your ear, but the song that springs from a heart contented, patient, happy, is seldom heard. The clatter of machinery; the hum and whiz of wheels and spindles; the general bustle and tumult of an ingenious, energetic, scheming, hard-working community, are unrelieved by anything like the outpourings of the soul. All is cold, selfish, worldly.

The first drawn picture is not too highly colored. Such scenes as those described must be witnessed by every traveller through Germany. And now destroy this charm, and

you strike at the root of public tranquillity and happiness. You extinguish their sun, and all is discordant jostling and wrangling in the dark. Now look upon the picture. See the bands of wandering and bloated revellers. Hear the curses of inebriation. Witness the disquietude of the anxious family ; the defilement of innocence ; the degradation of integrity and purity ; the ribaldry of the scoffer ; the crowded bars of justice ; the assembling mobs ; the public defiance of the law ; the departing morals, peace and happiness of the community, and then justify me in the assertion, that the emperor upon his throne may tremble.

And from such public and social evils as these, wherever found, a universally diffused spirit of music would, better than anything else, save us. Nothing, sooner than this, would subdue and humanize the ferocious, the appalling, the growing mob spirit of our community. You may say, rather teach morality, and inculcate self-restraint. Let these do their work. But they cannot do all. Indeed the measure which we propose does teach morality ; for that which withdraws the mind from vicious indulgences, and prevents the development of sinful and destructive appetites, does inculcate positive excellence.

Music not only hallows and refines the pure and nobler sentiments, but it subdues the mildest and softens the flintiest heart. The desperate resolve of the assassin, the malignity of the incendiary, all the dark desires and mischievous purposes of the soul, may, for the time, at least, be lulled asleep by music ; and innocence and happiness take the place of depravity and wretchedness. This influence, acting upon individual hearts, will, at length, affect a community, perceptibly, strongly and permanently. And such, we maintain, will be the result in our own land. True, indeed, all cannot be accomplished in a minute, or a year, or a generation. But what philanthropist limits his hopes and labors to that which is before his eyes ? Who that longs and prays for the happiness of the race, circumscribes his aspirations by the narrow bounds of the present age or present generation ? It is nobler views of education that I would inspire, if I could ; higher and farther reaching estimates of the value of the human soul. I speak to a congregation of teachers ; of appointed guides of the destinies of thousands. And I would urge the conviction that the influence of no precept you enforce, no word you utter, is

bounded in its extent by school-house walls, or limited in its duration to the hours of daily session. No! — you are educating immortals! Your sphere is infinity! Your limit, eternity! Your vocation, — tremendous thought! — to fit souls for blessedness and heaven!

Let not then, my friends, this view which I have presented of the expediency of introducing vocal music into our schools, be thought too high for inspection, or too wide for comprehension. Look high and you shall see it; look far and you shall discern it. It is to me, the most animating of all the prospective benefits of this proposed measure, for it is the means of promoting purity, innocence, and the true and only proper enjoyment of mankind, — that which is unattended by moral or spiritual degradation.

I feel that I must, already, have wearied your patience, but I cannot dismiss the subject here. I pass over, with regret, many minor advantages, and come to the consideration of a most important aspect of our subject, namely, its bearing upon the *worship of God*. I would solicit your kindness while I attempt, very briefly, to defend the *expediency* of musical instruction, by regarding it as all important to us as religious beings.

Probably no means could be devised, more efficacious to produce holy, and tender, and reverential feeling, than music, if fitly conducted, and at fit times and occasions. To cultivate and develop such emotions in the human heart, is one grand object of social worship, and of all arbitrary forms and accomplishments of a religious nature. Man's invention may devise external symbols. He may construct "the long drawn aisle and fretted vault" — the lofty cathedral and solemn cloister. He may decorate the gorgeous altar with every sacred and awful emblem. He may surmount the taper spire with the gilded cross. He may suspend upon the ancient walls, the most wonderful and thrilling delineations of the pencil; but all these, how insignificant in their power to produce the requisite emotions, compared with the reverberating peal of the organ, and the solemn chant of the choir. We may enter the magnificent temples of earthly worship, and the soul will bow down in adoration, for it is in the house of God, and at the gate of Heaven. But, hark! that gentle strain! those swelling voices! It is the harmony of the angel-host! hear them as they come in joy and love from

you strike at the root of public tranquillity and happiness. You extinguish their sun, and all is discordant jostling and wrangling in the dark. Now look upon the picture. See the bands of wandering and bloated revellers. Hear the curses of inebriation. Witness the disquietude of the anxious family ; the defilement of innocence ; the degradation of integrity and purity ; the ribaldry of the scoffer ; the crowded bars of justice ; the assembling mobs ; the public defiance of the law ; the departing morals, peace and happiness of the community, and then justify me in the assertion, that the emperor upon his throne may tremble.

And from such public and social evils as these, wherever found, a universally diffused spirit of music would, better than anything else, save us. Nothing, sooner than this, would subdue and humanize the ferocious, the appalling, the growing mob spirit of our community. You may say, rather teach morality, and inculcate self-restraint. Let these do their work. But they cannot do all. Indeed the measure which we propose does teach morality ; for that which withdraws the mind from vicious indulgences, and prevents the development of sinful and destructive appetites, does inculcate positive excellence.

Music not only hallows and refines the pure and nobler sentiments, but it subdues the mildest and softens the flintiest heart. The desperate resolve of the assassin, the malignity of the incendiary, all the dark desires and mischievous purposes of the soul, may, for the time, at least, be lulled asleep by music ; and innocence and happiness take the place of depravity and wretchedness. This influence, acting upon individual hearts, will, at length, affect a community, perceptibly, strongly and permanently. And such, we maintain, will be the result in our own land. True, indeed, all cannot be accomplished in a minute, or a year, or a generation. But what philanthropist limits his hopes and labors to that which is before his eyes ? Who that longs and prays for the happiness of the race, circumscribes his aspirations by the narrow bounds of the present age or present generation ? It is nobler views of education that I would inspire, if I could ; higher and farther reaching estimates of the value of the human soul. I speak to a congregation of teachers ; of appointed guides of the destinies of thousands. And I would urge the conviction that the influence of no precept you enforce, no word you utter, is

bounded in its extent by school-house walls, or limited in its duration to the hours of daily session. No! — you are educating immortals! Your sphere is infinity! Your limit, eternity! Your vocation, — tremendous thought! — to fit souls for blessedness and heaven!

Let not then, my friends, this view which I have presented of the expediency of introducing vocal music into our schools, be thought too high for inspection, or too wide for comprehension. Look high and you shall see it; look far and you shall discern it. It is to me, the most animating of all the prospective benefits of this proposed measure, for it is the means of promoting purity, innocence, and the true and only proper enjoyment of mankind, — that which is unattended by moral or spiritual degradation.

I feel that I must, already, have wearied your patience, but I cannot dismiss the subject here. I pass over, with regret, many minor advantages, and come to the consideration of a most important aspect of our subject, namely, its bearing upon the *worship of God*. I would solicit your kindness while I attempt, very briefly, to defend the *expediency* of musical instruction, by regarding it as all important to us as religious beings.

Probably no means could be devised, more efficacious to produce holy, and tender, and reverential feeling, than music, if fitly conducted, and at fit times and occasions. To cultivate and develop such emotions in the human heart, is one grand object of social worship, and of all arbitrary forms and accomplishments of a religious nature. Man's invention may devise external symbols. He may construct "the long drawn aisle and fretted vault" — the lofty cathedral and solemn cloister. He may decorate the gorgeous altar with every sacred and awful emblem. He may surmount the taper spire with the gilded cross. He may suspend upon the ancient walls, the most wonderful and thrilling delineations of the pencil; but all these, how insignificant in their power to produce the requisite emotions, compared with the reverberating peal of the organ, and the solemn chant of the choir. We may enter the magnificent temples of earthly worship, and the soul will bow down in adoration, for it is in the house of God, and at the gate of Heaven. But, hark! that gentle strain! those swelling voices! It is the harmony of the angel-host! hear them as they come in joy and love from

the far fields of heaven ! They are the attendant spirits of Jehovah ; the invisible retinue of the Most High ! And now the sublime, the triumphant hallelujah ! The mortal is entranced. The soul is awake only to the consciousness of its immortal destiny. The affections, remembrances, anticipations, joys, sorrows of earth, are paralyzed. The arched vault seems to lift itself even to the heaven of heavens ; the circumscribing walls recede into illimitable space, and the disfranchised soul springs forth from its frame of clay, and exults in unutterable emotion, as in the very presence of the King of Kings and Lord of Lords !

That such, under certain circumstances, is the effect of a combination of vocal and instrumental harmony, no one doubts. Nor can we doubt that the Creator made the ear to be thus religiously affected by sounds, as the eye by visible symbols, though more deeply and more permanently.

In our own churches, then, we want this all potent auxiliary for divine worship ; and we must entertain right views of the object of the introduction of sacred music into our Sabbath exercises. But how few there are who do entertain such views. We wish to send up our aspirations of gratitude and devotion to God, through the choir, as we present our supplications through the minister ; we wish to be made pure and holy by the sentiments which the music should inspire ; we wish to be made more fit for the acceptable worship of our Father. To accomplish this, nothing but general musical taste and practical skill will serve. We may sing or we may not sing ourselves, — the case is not altered. Without proper knowledge of music and perception of tones, we cannot appreciate or feel music. What a contrast would be presented by two congregations, possessing an equally good choir, the one of which should be thoroughly disciplined to understand musical expression, and the other utterly uneducated to discriminate. How deep, silent, all-pervading, sympathetic, the reverential sentiment in the former ! — How listless, uneasy, heartless, the attention of the latter ! Then, in order to *create* or *augment* this susceptibility to musical expression, even when the worshipper does not unite with the choir in singing, I would most earnestly recommend universal instruction in the art. Still more necessary is a popular musical education, to qualify a congregation to unite their own voices with those of a choir, when they may feel so inclined. No doubt a man with culti-

vated susceptibilities, who never sings, may be properly and deeply affected by music; but there are times when the soul would utter forth its praise; when it would make a joyful noise before the Lord; when it would glorify Him in loud thanksgivings and hallelujahs. Then let a congregation send up their united and harmonizing voices to the Deity. Until such an end shall be attained, our public worship must be essentially defective; it cannot answer its high purpose.

But not only would a general musical education qualify a congregation to feel the music of their worship and to join in it, but it will be the means, and the only sure means, of making our choirs what they should be—of furnishing resources for excellence in music, which are now sought for in vain. There would then be abundant materials from which to select singers. And instead of the timid, discordant, scanty, inexpressive choir, we should have the confidence which would result from knowledge, the harmony which discipline would impart, the numbers which enthusiasm would furnish, and the expression which devotional feeling alone could supply; and in addition to all, the judgment and effect of a discriminating taste. We want hymns sung with music adapted to the sentiment, and in accordance with the spirit of a discourse and the impression which it seems to have made upon the audience. A watchful and judicious leader can easily accomplish this, if he have a competent choir. A plaintive minor strain would grate harshly upon the ear at a joyous wedding festival; a rapid and lightly-tripping measure would but ill accord with the solemn and tearful ceremonies of the funeral. The fitness of music to the sentiment, whether of an occasion, time or place, gives it its efficacy and value, inasmuch as it acts as the means, not the end; serving the unobtrusive purpose of making more conspicuous and more intense, and of prolonging the emotion excited, while it is itself unseen. This great and most desirable result a well instructed choir can accomplish.

But what are the defects of our choirs, as managed among us generally? Do they accomplish what I have suggested they should accomplish? Most assuredly not. In the first place, they are not regarded in the right light;—they are esteemed rather the end than the means. They indeed attract many to attendance upon divine service; but it is those

“who to church repair,
Not for the doctrine but the music there.”

Such an end it should not answer. In truth when the choristers of a church are regarded only as concert singers, there is an end to all proper devotional feeling. I shall not forget how thronged with anything but worshippers of God, a church in Boston was, upon one of its most solemn festivals. All pressed in with eager eyes and longing ears, for sight and sound of the splendid artiste Caradori. She sang. Her rich, sweet tones touched the ear, but they did not reach the heart. God is not fitly worshipped in bravuras, however solemn; nor in multiplied appoggiaturas, however delicately executed. While she sang, who did not think more of the play-house and the concert-room, than of the holy temple of Zion? more of earth than heaven,—of the creature than the Creator? This will serve as illustration of much of the music of our artificial, exorbitantly paid modern choirs. Hundreds, in some churches even thousands of dollars, annually expended to make the music an agreeable pastime,—something to afford pleasant relaxation of the attention,—a refreshing diversity in the exercises,—something to listen to as a *performance*,—to criticise as such, to admire as such,—and this is all! May we not reasonably suppose that the Lord will hate such vain oblations, and disregard the cry that is but mockery?

I do not pretend to advise as to the best mode of conducting this important part of public worship. The topic would require more discussion than we have time for, now. Nor is it necessary to decide this. Whatever is the mode, it can only be made efficacious and appropriate by such a general instruction as I have recommended. The very expense of our music now, is enough to condemn it; not but that the true sentiment which the right kind of music should inspire, would be cheaply purchased at almost any price; but if we do not worship, ourselves, it is very onerous to pay a heavy tax to buy worship. Such an arrangement is hardly more to be countenanced than the oriental custom of hiring sobs, and tears, and lamentations, at funerals.

And the voices of children! What a choir are they! How many tears have I seen roll down the unconscious cheek at their simple, innocent, unaffected, feeling voices! Who is not thrilled by the eloquence of childhood? Who is not inspired by its ingenuous earnestness? Give me, for all the hired musicians of our churches, the touching simplicity of children's voices, sanctified by the associations which must always cling

around any juvenile performances. I listen and am made better ; I feel the influence stealing into my heart. There is nothing to chill the flowing current, — nothing to arrest and roll back a spontaneous and outgushing sympathy.

Music can hardly be said to possess an intrinsic power of producing emotion directly, — it is merely suggestive. Its chief influence consists in its ordained connection with a thousand manifold associations. It is the associations, not the strain itself, which are productive of pleasure or pain. "We may be able, for instance, to say with certainty that a particular air is pathetic and plaintive ; but what particular sort of sorrow it expresses is left for every hearer to imagine. To some, accordingly, it will impart a vision of mothers, wailing for their dead children ; and to others, of divided lovers, complaining of perfidy or fortune. To one it will speak of the desolation of captive mariners ; to another of the moanings of secluded penitence. And this very vagueness and uncertainty, joined with the excitement of the imagination which it produces, gives compass and extent to its power of expression." *

A particular air, delightful as a melody, may be exquisitely painful when linked to associations of a painful nature. Such as the memory of a beloved friend ; of days of innocence lost.

The effect of popular melodies upon a people can be accounted for only upon this supposition. — The *Ranz des Vaches* speaks to the heart of the Swiss of the snow-crowned peaks, and blooming vales, and glittering ice-fields of the Alps. The *Marseilloise* transports the memory of the far absent Frenchman, to the sunny hills and genial skies of his native France. The *Wild Chase* of Lutzow thrills through the veins of the German with an electric power. Our own homely Yankee air fires the breast of the New-Englander with the recollection of ancestral patriotism and national triumph.

So with our choirs of music. — Where the associations suggested are of a pure, elevating character, with such character shall we invest the music itself. Where remembrances of a grovelling and unseemly nature are called forth, such to us will be the nature of the music. Hence the unalloyed and sincere delight with which we listen to the songs of children.

I can but allude to Sunday Schools. The advantage which they may derive from universal musical instruction can hardly

* Ed. Review, Vol. XVIII. Art. Alison's Theory of Taste.

be over-estimated. These institutions are highly and deservedly esteemed; and their interest is much enhanced when all the pupils can unite in singing appropriate hymns. The solemnizing effect, too, which I have heretofore described as produced in a day school, must be doubly consistent and desirable in a school exclusively devoted to religious and moral instruction. And when we consider, too, the delight which singing would give to domestic worship; and how great an aid it would be to the anxious parent in his labors, how, my friends, can we hesitate to make the experiment, at least, of introducing music into every school in the Commonwealth? And it will be done, — perhaps not every where immediately, — but before long it will be done. And, unless peculiar accidents happen, every experiment will be successful. But let us begin now; let us set the example; let the project take root in a few of our cities and large towns, and the wide spreading branches shall drop their goodly fruit in every village of the State.

I call upon the teacher, as he wishes to avail himself of every means to promote the happiness and moral advancement of his pupils, to make this experiment. I call upon the parent, as he eagerly grasps at even the most inconsiderable aid to enable him to bring up his children in the nurture and admonition of the Lord, to urge onward this experiment. I call upon the philanthropist, as he loves his fellow-men, and labors and suffers for their good, to assist in laying in the fresh hearts of children this great corner-stone of their future happiness. I call upon the Christian, as he values a purer worship and the extension and perpetuity of those blessings which are dearer than life to him; as he prays that the kingdom of God may come and His will be done, to lend his influence to this measure.

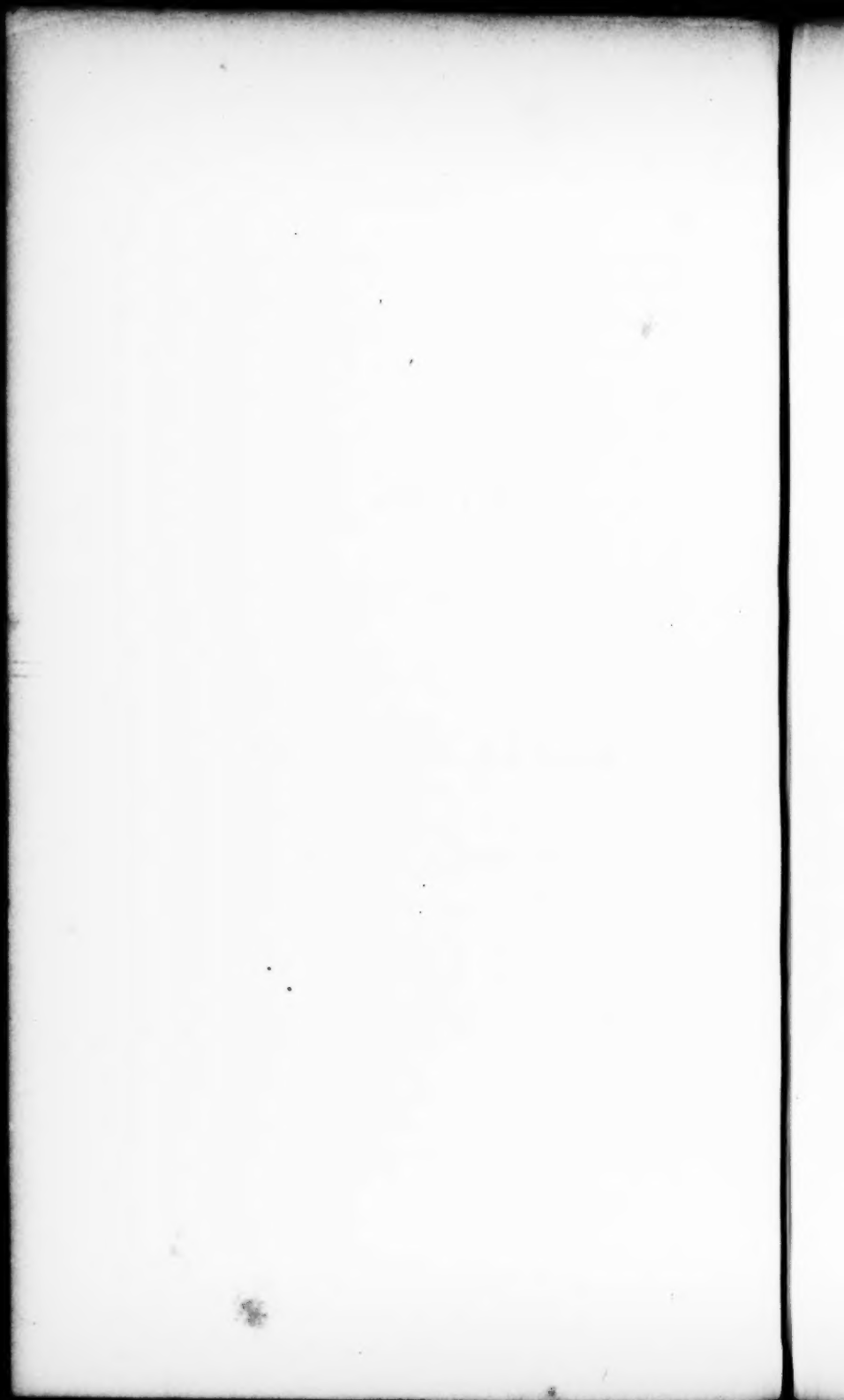
And, lastly, I reverently implore Almighty God, that this measure may meet His approbation and receive its impulse from His spirit, — and that every effort for its accomplishment may be strengthened by His power, guided by His wisdom, and blessed by His beneficent care.

LECTURE IV.

ON

MODEL SCHOOLS,

BY THOMAS D. JAMES.



MODEL SCHOOLS.

THE subject chosen for me by the committee of arrangements, on which to address you, is "Model Schools." Had the choice rested with myself, I should hardly have attempted the discussion of a question embracing so wide a sphere, and requiring for its proper elucidation, so much of that knowledge which experience only can furnish. For the philosophy of education is so unsystemized, that it is from patient experience only, that we can hope to derive much information on this interesting subject. It would be a creation, almost, to form a system of order and harmony from the chaos of opinions that are floating around us, jarring, uncombined and uncombinable. Every one who attempts the government of a large school, finds himself thrown almost altogether upon his own resources; the experience of all the past is indeed like water spilled upon the ground; the young teacher is still but an experimenter; and often after expending money, and time, and thought upon some favorite arrangement, he finds himself opposed by some mental or physiological principle, that renders utterly unavailable in practice, what seemed so clear in theory.

Allow me then to confess the inadequacy I feel of doing justice to the subject on which I rise to address you. I know not whether other teachers feel as I do, but I find so much that is unsettled and undefined; so much that is wild, and fanciful, and absurd both in theory and practice; so much discussion of trifles, and so much to bewilder and mislead, that I feel like one who wanders in unexplored regions, who finds it

necessary to ponder every step, and who can at no time declare himself to be certainly in the right way.

I would not be understood to maintain that there are no fixed and settled principles of education. Founded, as educational principles must be, on physiological and mental science, and enlightened as we are, by the revelation that God has kindly bestowed upon us to guide us in all the relations of life, we have a good foundation on which to build one of the loftiest and noblest structures that have ever sprung up at the bidding of human intellect. But that sightly edifice has not yet been reared. Many wise and good men have labored upon it; and the day is not far distant, when education, as a science, if it may thus be called, will stand as far before the crude system of the present day, as chemistry does before the alchemy of darker ages.

I proceed at once to my subject, only premising, that, as in a lecture of an hour on a subject so extensive, there can be no room for details, I must necessarily confine myself to general principles. I beg leave, then, to call your attention in the first place, to some of the more prominent points in the ordering of schools, by due exercise of which, they would be esteemed model schools for imitation; secondly, to show you the influences which such schools should exert over the public mind; and for the sake of classification, I may call these two heads, the *principles* and the *influences* of model schools.

First, of the Principles of model schools. In order to exercise the proper influences, a school must in itself be excellent. Whatever temporary approbation may attach to any splendid imposition, or any school founded on plausible, but false philosophy, public sentiment will in time condemn it. It is true excellence alone that can maintain any permanently good influences. There are four classes of circumstances in which a model school must be excellent; — the *accommodations*, the *instructions*, the *arrangements*, and the *government*.

1. Of the accommodations, I make but a single remark: that the voice of the reformer cries aloud on this point as connected with physical education; but it must yet cry louder and longer, until the place of education, its buildings, its grounds, its furniture shall be esteemed worthy of being made a model of taste in every respect; until it shall become a place of comfort, of health, of delight, and of desire to every child.

2. Of the instructions, also, I pause only to say, that I am

not prepared to recommend any new measures for the communication of knowledge. I doubt not improvements have been made, and are yet to be made in modes of instruction; but in my own humble opinion, we have been less in fault in this respect, than many have supposed. I have learned to look with suspicion, upon all modern systems that attempt the overthrow of our old-fashioned modes of communicating knowledge; which, notwithstanding all their errors, I look upon with almost as much reverence, as judges do the common law of England; and for precisely the same reason, — that they have been established, and improved, and practised by learned men; that they have stood the test of time; and because I would rather trust to the long continued sanction of public sentiment, than I would to the visionary, innovating spirit of the age. Indeed, I have received most of the new schemes of the present day, as decidedly retrograde in point of instructional philosophy; and I have far less fear of the world's remaining in ignorance, than I have of its abusing the knowledge, which even the present facilities cannot fail to diffuse among all classes of men.

3. But there is one portion of school routine to which I beg leave to direct your attention for a few moments. I allude to my third class of school circumstances, which I know not how to designate except by the simple term — *arrangements*. And though I might find it difficult to make an uninitiated person understand what I mean by the term, I feel persuaded that every enlightened, practical teacher will know at once what is meant by the word arrangements, however difficult it might prove of definition. It is not the government or the laws of school. It is that ordering of circumstances, in virtue of which every one knows and keeps his place; in virtue of which there is a time for every thing and every thing in its time, as well as a place for every thing and every thing in its place. It is that part of the machinery by which all the hundred little motions are united in one grand movement. Like the sympathetic nerve, it combines in one action and one result, all the operations, little or great, of the body. The mention of a single example will make my meaning perfectly clear. In the management of a large school, it is sometimes exceedingly difficult to order the successive recitations in such a manner as not to produce collision and interference. If I may be allowed to speak for one moment as an individual, it has cost

me so many thoughtful and wakeful hours on my pillow, to make arrangements apparently as trifling as recitation periods, that I can speak from experience of this class of circumstances, as among the most difficult to be attended to in a large school. It embraces punctuality in all the operations of the establishment, and such a regularity in the daily recurrence of corresponding duties, as to make the performance of them a matter of habit, and consequently of ease and of pleasure ; it embraces all the thousand little matters which are so apt to be overlooked ; but they are the pence which, if taken care of, will save pounds. Indeed, I consider a studious attention to these arrangements as essential to the prosperity of a school. They are acknowledged in every thing else ; in mercantile transactions, in military movements, wherever the duties are multifarious, and co-operative labor is necessary ; and I doubt not many schools have failed in consequence of the neglect of their minor arrangements. On the other hand, by a constant attention to this machinery, a harmony and certainty are given to the movements of the whole, most favorable to the production of good personal habits and good mental training. If model schools would be useful in any thing, it would be in teaching us this.

4. But it is in the government of a school that we are to look for its true excellence and superiority ; for it would be of no avail whatever, to possess all other advantages, unless sustained by an effective and competent school government. I can conceive of a school possessing all the advantages that superior accommodations, abundant apparatus, extensive libraries and learned instructors can insure ; and yet so far failing in its objects as to become the very nursery bed of iniquity. I need hardly say I can conceive of it ; for, without wishing to be censorious, I fear many such might be pointed out in actual existence.

In examining the subject of school government, I am led to the conclusion, that in a large school, (and my remarks are all intended to apply to such,) the domestic feelings and affections which prevail in a family are not, to their full extent, admissible. That, although a teacher should endeavor to engage the personal affections of his pupils, yet, parental affection and parental partiality ought not to be, and is not expected of a teacher ; and that a school in which the number of pupils is great, approaches more nearly, in the relations of its different

members, to a nation than to a family. A school is, in fact, a little nation or community, demanding of its members the same abridgement of personal liberty, and owing to them the same protection that constitute the spirit of national laws ; and like a nation it is more dependent for its success, and the happiness and welfare of its members, upon the form and efficiency of its government, than upon its own internal resources. A country may possess all the advantages that soil and climate can bestow ; it may be fruitful and salubrious ; it may abound in mineral treasures ; it may spread forth its shores to the ocean, and pour into the deep the waters of many a fertilizing and navigable river ; it may, above all, be inhabited by a people capable, as far as natural abilities are considered, of excellence in all the arts and charities of life ; and yet it may be, for all the purposes of happiness to its possessors, and of fellowship with others, a wilderness or a desert. The hardest race will fail to produce even the necessities of life from the richest soil, when governed by oppressive or inefficient laws ; but even with a rocky and barren soil, protected by the efficiency of a good government, a people will be thrifty and happy, and will command the very stones to be made bread, and add to their resources and their wealth.

Now these remarks are applicable, not only to national prosperity, but to every community, small or great, capable of being acted on by moral motives ; and my apology for dwelling a single moment on these merest elements of political science, is found in the almost utter want of the practical application of the principles of government to school authority ; and perhaps one of the greatest causes of the petty tyranny that from time unremembered has been a characteristic of school discipline is, that schools have not been thought worthy of the application of correct governmental principles. But without attempting to elevate small matters to an undue consideration, I contend that a school, and especially a large one, contains all the elements of a political community. There is the protection of right, and the punishment of wrong ; there is individual enterprise to be encouraged, and the general welfare to be promoted ; there is a public sentiment in schools, which a skilful ruler knows how to guide, and against which, as he values his popularity and influence, he dares not to offend ; there is such a thing as school patriotism, which the judicious teacher can keep alive without improper rivalry ; and there is such a thing

as school treason, which the authorities of the institution should punish in the most decided and rigorous manner.

If then, the government of a school is, in its principles, essentially like that of a nation, it not only shows us why so many have failed in their attempts at school government, but it opens to us a fund of knowledge which every teacher should make his own. Allow me, from the many truths that are here presented to us, to offer the following, as all that the time will permit me, even briefly, to dwell upon.

1. The government of a school should be vested in a single person.

2. It should not be despotic, but should be restricted by constitutional provisions and a code of definite laws.

3. The presiding teacher should be exempt from the personal instruction of the classes.

1. The common sense of mankind has long since decided upon committing the whole executive authority of the school to the hands of the principal teacher, constituting it what may be called in political language, a monarchy. All the attempts to check the abuse of arbitrary power, by establishing several principals with equal powers, must necessarily fail; for several individuals can rarely agree in those prompt measures that school discipline frequently demands. The same may be said of the introduction of democratic government in schools; if indeed a government properly so called has ever been instituted. I have known teachers to amuse their pupils, and, perhaps, themselves, by allowing them to elect nominal officers; but it amounted to nothing more than amusement. All the pretended attempts at establishing a republican form of government, have been nothing but a useless imitation of democracy, by committing a temporary authority to a part or the whole of the pupils; their legislative powers not extending beyond measures of no importance; and even these being subject to the arbitrary veto of the higher authorities.

Democracy is, and ever will be, wholly inadequate to the purposes of school government; and for this very plain reason, that the students are always pre-supposed to be minors, and as such, are *by nature*, and are *declared by law*, to be *incapable of self-government*. The qualifications for self-government are, enlightened judgment and fixed moral principles, — qualifications necessarily absent from the immature minds of boys. So long as foolishness is bound up in the heart of a child, I shall

never expect to see school boys legislating upon the business of the state or the school. In a word, I hold it to be evident, that minors are incapable of exercising any determinate authority; and that one of the lessons they should early learn and be slow to forget, is, that their understandings are immature, and that they are to submit to the better judgment of their elders.

2. But arbitrary power needs some check; and I object to the terms absolute monarchy, unlimited monarchy, &c. as applied to the rule of a teacher, although used and advocated by the most popular writers on the subject. I object to them, because they do not really define the kind of government existing in our best schools, even where all the school authority is nominally vested in the presiding teacher; for it must be remembered, that such authority is, at best, but a limited prerogative, being checked and balanced by various circumstances, as charter provisions, oversight of visiting committees, terms of contract, public sentiment; and farther, because the expressions, *absolute*, *unlimited*, and the like, are at variance with the acknowledged imperfections of human judgment, and limits of human power. I do not deny that an unlimited sway has sometimes been assumed. The school, in such instances, exhibits many of the features of a petty despotism; the appropriation of the time and even the property of the pupils, as I have known to be done, bearing a good analogy to the disregard of right which the Pacha of Egypt exhibits towards his subjects; and the ferule being a good representation of the cruelties of the bastinado. But in our better class of schools, these things are unheard of, and the checks, to which I have already alluded, constitute what, in a practical sense at least, may be called a constitution, and the term *constitutional* or *limited monarchy* is far more applicable to school government.

Even the proprietor of a private seminary, who of all teachers is, perhaps, the most unlimited, is unwise if he does not put some check upon his own powers; for I consider the exercise of uncontrolled school authority, even in the qualified sense in which a teacher may possess it, as a most difficult, troublesome and undesirable task. If a teacher attempts to make his single word a law, he will find it exceedingly difficult to make his decisions bear the stamp of equity. For he will not only do actual injustice in some cases by the difficulty of equitable adjudication, in cases presented in a school; but

he will find himself always associated with the punishments it may become expedient to award. And though he may labor to convince his pupils of the righteousness of his decisions, yet the association remains, and the offender knows that the teacher's will, instead of statute, has condemned him. The disposition to resist the infliction of punishments is so natural, that he who wields despotic authority will find himself brought into continual collision with the personal feelings of his pupils; a circumstance most unfavorable to the cultivation of those affections, in the exercise of which the teacher finds his greatest influence and his greatest reward.

Farther, despotic authority in a school is not only resisted by its immediate subjects, but is always unpopular with the public, on account of the sympathy which parents naturally and properly feel with their children; and because the overbearing and tyrannical measures into which it leads men, even of good judgment, presents the incumbents of such stations before the public, in a most unamiable aspect. Were we to analyze the odium that frequently attaches to the business of teaching, it would probably be found, that contempt of the petty tyranny and despotic caprice to which parents are so frequently compelled to submit their children, constitutes a principal ingredient in its composition.

I hold then, that every school should possess, in some form or other, a constitutional security of rights and a code of laws, with specific penalties for the breach of them. The advantages of such an arrangement are as great to the principal himself as to the pupils. It delivers him from the odium of an arbitrary tyrant. It enables him to administer justice without associating himself with the circumstances so generally unpleasant to the scholar. He can secure to himself a greater degree of firmness in his awards of justice, and resist those appeals to his personal feelings, which, or I mistake human nature, every teacher is called upon to resist. He shields himself from personal responsibility. He has done all he could. He has, by the publication of determinate laws, shown what are the conditions on which the students receive the privileges and advantages of the school. These conditions are before them, and opportunity is afforded to every one, to point out whatever he may think unjust. If, therefore, the student should incur the forfeiture of his privileges, or the disapprobation of his superiors, the teacher may shield himself from all responsibility;

and while as the executive of the laws he administers punishment for offences, he can sympathise with the offender, and thus gain his heart and his conscience, while he convinces his understanding and coerces his will. This will accomplish, better than any arbitrary system, the objects of punishment. I need not undertake to teach this audience, that human punishments, to have the desired effect on the offender, must affect the heart, and not merely be a retaliation of offences. And yet the latter would seem to be the views of a vast number of teachers, if we may judge them by their practice. They seem to think that punishments must be given like notes of hand — *for value received*. But I need not spend time in urging upon you, gentlemen, that the end of all human punishments, so far as the offender himself is concerned, is to amend the life by amending the heart. The principal of a school has a much greater opportunity of doing this, when he stands in the position of an unwilling executive of laws established before the offence was committed, than when he appears as the arbitrary legislator and judge of a recently committed fault. I am entirely persuaded of the respect and obedience that scholars will pay to law, which they have in their calm and unoffending hours been permitted to examine, and criticise and approve. Who does not perceive the greater probability of justice on the one hand and submission on the other, when the demands and limits of each have been settled before the event occurred, and when it could be examined and adjudged with disinterestedness and impartiality?

The principal, and perhaps, the only objection that can be urged against a code of definite laws, binding upon all parties, is this; that the offences are so numerous and so various, that a code to meet all the exigences of an ordinary school would have to be too extensive, and would meet with the same difficulty of execution that is found in administering the laws of the land. But I reply, that although children will certainly err frequently, nothing can be more unwise than to notice the very trifling errors into which they fall by the immaturity of their judgment, unless it be merely to point them out for correction. A very large class of errors may be left out of the code as not demanding notice; and in a school where a proper moral influence is felt, the faults requiring decided disapprobation or punishment can be reduced, by any teacher of ordinary powers, to a very few heads. Punishments, properly so called, are of

rare necessity in a well-governed school. By marking with his decided disapprobation the more prominent obliquities of his pupils, a teacher can do more towards the maintenance of good order, than by the employment of many and various punishments, except in cases of oft repeated or flagrant violations of rule.*

But while I would place the power, as well as the neces-

* In a debate which took place subsequently to the reading of this lecture, several other objections to school laws, with definite penalties, were presented, which it is thought proper to notice in this place. The first was, that a code of laws for school or state could only recognise actions, and not motives, while it is the motive that makes an action good or bad, and the actor the subject of reward or punishment; — a distinction which a school government should recognise, though that of a state cannot. To this it was replied, that a code of school laws could easily be framed by which a distinction might be made between an inadvertent and a wilful offence; and that state laws made the same distinction, as in the crime of man-killing, which was considered wilful murder, or otherwise, according to the motives of the culprit, and the circumstances under which the crime was committed.

Another objection urged was, that there is a great difference in the capacities and dispositions of children; that some are governed more by a single look than by many stripes; and, therefore, general laws are not applicable to school government. In answer to this, it was stated, that, admitting the fact of the great difference in the dispositions of children, yet it did not lessen the value or applicability of laws founded on correct principles of right and wrong; and that the objector was in error, only, in not carrying his own principles far enough; that is, — that not only are *some* children more easily governed by a look than by stripes, but that a teacher who knew how to govern by moral influences, could command the obedience of *all* more readily in this manner; and that, if there were exceptions to this rule, it did not lessen the truth of the general proposition.

A third objection urged against a code of school laws was, that "*laws make crimes.*" The lecturer evaded replying to this, because it was an objection not only to school laws, but to *all* laws; and he will be free to admit its truth whenever the common sense of mankind shall acknowledge it, and when our legislatures shall cease to make laws because they promote crime.

In the course of the debate, the lecturer alluded to his own experience, in testimony of the truth of his opinions; when it was objected, that the plans of an individual could never be expected to apply to all others. If this be true, then there can be no such thing as a model school; and the writer was called upon to lecture on an absurdity. But, although he only gave his opinion for what it was worth, and did not even venture upon that, without special permission so to do, he maintains that, while he did not presume to give the details of any plan as a guide for others, yet the principles for which he contends are correct, and of general application. It was not for *his* laws that he contended, but for laws adapted to the circumstances; — laws that shall secure the authority of the one and the rights of all. The principles he attempts to establish are not founded on his own particular experience or necessities, nor on those of any other man; but on the weakness of human judgment, the irregularity of human temper, and the rights of human beings; and, if true, they must be applicable wherever human authority is to govern, and human beings to obey.

sity of deciding arbitrarily upon the faults of scholars, out of the hands of an individual, influenced as the best man must be, by the variations of the moral as well as the physical atmosphere around him ; it is, nevertheless, necessary to intrust the superintendent of a school with a certain amount of discretionary power, which will be perfectly consistent with the existence of bounding laws ; in precisely the same manner, as a judge of a civil court has it in his power to make a fine ten or a hundred dollars, as the case may demand. This is necessary in order to meet the shades of difference in the culpability of offences, and the circumstances of extenuation or aggravation by which they may be accompanied.

3. Another circumstance essential to the good government of a school is, that the presiding teacher should be wholly exempted from the instruction of classes. It is impossible to give an undivided attention to more than one thing at the same time ; and if a teacher has to instruct a class of a dozen, or as I have seen, several classes at once, and at the same time to govern half a hundred or a hundred others, he will certainly leave one or both of these duties unperformed. As a physiologist, I verily believe that the exhaustion of the nervous system produced by that continual watchfulness, which teachers under such circumstances are compelled to exercise ; that continual distraction of their minds by the multifarious nature of their duties, is the true cause of their health suffering as it frequently does. There is nothing in the even and natural flow of thought, that a teacher exercises in instructing a class, to injure his health. Nor is there sufficient in the government only of a school, to produce those baleful effects upon both mind and body, that we so often see wrought in the persons of teachers. But it is in the constant interruption, the distracted attention, and that burthen of cares which a combination of duties imposes, that exhausts, and irritates, and debilitates them. That mental composure is necessary to health of body and mind, is a truth with which every physiologist is familiar. How, then, can any one placed in such a continued scene of unquietness and agitation as a teacher frequently is, maintain health of body, evenness of temper, or soundness of judgment ? The principal of a school should have nothing to do with the personal instruction of the classes, unless, by an interchange of duties, he can relieve himself for the time being, from the burthen of school government.

I come now to the second division of my subject, — *the influences* of model schools. Although its more immediate influence must be exerted upon the students themselves, that school performs but a part of its duty either to itself or to the public, which aims not at controlling, to a greater or less degree, the public sentiment. We may laugh at the silly conceit of the schoolmaster who boasted that he ruled the town; but I know of no greater influence than that which a judicious and beloved teacher exercises over his pupils. They are accustomed to receive from him, laws for the government of half their waking hours; all their intellectual enjoyments are associated with him; and the innate reverence which every subject of government feels for the governor, links the form, and voice, and opinions, and feelings of the master, with all that is respectful and authoritative in the mind of the pupil. He becomes, in many cases the very oracle of his juvenile charge; and while man is prone to receive opinions without examination, to act more from prepossession than from judgment, and to defer to the opinions of others, rather than examine for himself, so long will a teacher's influence be unrivalled, either for good or for evil. He sows his seed upon the very best soil for making a return to his labors. Childhood is peculiarly the season of faith. The juvenile mind feels not the independence of riper years; but the entire confidence which it naturally places in the words and views of its elders, forms one of its most peculiar and pleasing traits of character. A teacher may, and doubtless often does, by ignorance, pedantry and tyranny, gain the contempt rather than the affection of his pupils; but I speak of judicious and respectable men, who, by weight of personal worth and wisdom, gain over the minds of their juvenile disciples, an overwhelming power, that breaks down before it, in many cases, even parental influence and authority; a power that you and I have seen and felt, and ought to emulate.

I have, myself, so great confidence in this trusting spirit of childhood and youth, that I verily believe the teacher is capable of exercising far more influence than the preacher; that not only does the schoolmaster govern the town, but he governs the state and the world; and that if ever the broad flag of gospel freedom shall wave its bright folds over this enslaved, and ignorant, and sinful world, it is the schoolmaster that is to unfurl it, — it is the schoolmaster that is to plant it, — it is the schoolmaster that is to defend it and carry it on to victory.

Now every boy has his sphere of influence ; and if he really values the opinions and character of his master, he will carry forth such favorable reports as will not only extend, but greatly multiply the moral power of the teacher. Illustrations of this are found in the numerous well attested instances of change in religious sentiments, produced upon parents through the instrumentality of Sunday School Teachers. I doubt not every teacher before me can call to mind many instances, in which the school discipline has extended itself to the family of the pupil. One very interesting case occurs to me. The proprietor of a certain school in Philadelphia has thought it to be his duty, to set the seal of his disapprobation most decidedly against the practice of profane swearing ; and has made it a fundamental rule of his institution, that if any scholar should, even in a single instance, indulge in the use of profane language, he should forfeit his seat in the school. On a certain occasion, a little boy was found to have been guilty of a violation of this rule, and was sent away from the school accordingly. I was myself, subsequently informed, by the mother of this child, that his father, who was himself addicted to impropriety of language, had received such a reprimand in the punishment of his son for the same fault, as to form the resolution never to indulge in profanity again.

I not only allude to the influence to be thus exercised in regard to christian morals and christian doctrine ; but a popular school, so sustained and so managed, as to be properly called a model school, can wield an immense power over the public mind, in elevating schools to that standing which they ought to maintain, which every patriot and every christian should so ardently desire, and the want of which forms the burthen of so many complaints. As a teacher, I have, myself, no disposition to complain ; and if I had cause, I should be careful how I did complain. For I have thought that teachers generally complained too much for their own interest or dignity. If I understand human nature at all, there is nothing more effectually calculated to lower the dignity of our calling than this discontented, querulous disposition.

I believe it to be the duty of every teacher and every school, and especially those esteemed model schools, to do something towards elevating the standard of schools in popular estimation ; for of this, we must confess, among ourselves at least, there is great need. And this must necessarily depend

upon ourselves. It is in vain we attempt to correct the public mind, while we need so much correction ourselves. In vain we attempt to relieve the public eye from the notes that obstruct its vision, while such beams are in our own eye. But we must labor, we must sacrifice, and we may be called upon to suffer, if we wish a discerning public to bestow the crown we claim. I repeat, then, that every institution of learning, whether small or great, performs but a part of its duty, if it aims not at controlling, to a greater or less degree, the public sentiment, and adding to that common stock of dignity and importance from which we must all draw our portion. Mankind will ever give an unbidden respect to the influential and truly deserving, though they are prone to withhold it from those who are forever contending about their rights. When we can as a body, exhibit to the world our *great men*, and can make our influence felt and acknowledged in society from the highest to the lowest, then, and not till then, shall we be respected and entitled to be called a profession.

There is yet another means by which a model school, or any number of model schools might be useful; namely, in the preparation of teachers. I trust I shall not be wanting in deference to older heads and more experienced men, in venturing to differ from them in regard to schools for teachers. Want of time will compel me to omit many things I desired to say on this subject. I shall endeavor to epitomize my views into the smallest compass possible.

Two principal objects are to be aimed at in the preparation of teachers; one is, to have them furnished with a liberal education themselves; the other is, to have them taught the best modes of teaching both theoretically and practically. To provide for the first, our many colleges are sufficient; for I see no good reasons why the preparatory education of a teacher should be inferior to the ordinary college course; nor, indeed, is there any need of its being essentially different, unless it be determined that a teacher's education should be of a higher character than our colleges afford. I confess I cannot see the necessity of establishing colleges for the express purpose of educating young teachers in the same studies now embraced in the ordinary course. If it be, as some pretend, that to educate teachers with young men preparing for other professions, would create a distinction unfavorable to the former, it may be replied, that the same disrepute would attach to the colle-

ges themselves, were they disunited. But the truth is, the distinction so much feared arises from the erroneous supposition, that young men preparing for the business of teaching, will necessarily be charity scholars; a supposition most unwisely entertained, since it not only admits this to be a degradation, but throws the whole of that degradation upon the business which it is desired to elevate. But this admission is altogether gratuitous, and however honorable it may be to obtain an education by private or public gratuity, the profession we aim at establishing will never compare advantageously with others, while its ranks are to be supplied by the hand of charity. But this is not the case; of those now filling the most honorable stations as teachers, no greater proportion have been educated gratuitously than is found in any of the established professions; and if ever our calling rises to the eminence we desire, it will not be by compelling young men, in return for a charity education, to be teachers in the State where they received it; but by offering inducements equal to those in other fields of intellectual labor. I venture to assert that there are at this time more college bred men than can find employment at respectable salaries. The difficulty is not to find men, but means; and all that is necessary is, to take young men already prepared by a thorough college course, and let them enter, as students of teaching, in well established model schools, where they could acquire the theoretical principles of education, and practice under the direction and instruction of more eminent and experienced teachers. After serving there a certain time, let these schools be empowered to give them a diploma, bestowing upon them the degree of *Master of Instruction*, or whatever might be thought a suitable title.

I hasten to a conclusion. I have endeavored in the foregoing remarks, to exhibit my views as regards the management of schools, both in their external and internal relations, in order to make them deserving of the title of model schools. We have also seen that the influences they are calculated to exert, are of three kinds, — the education of their own immediate pupils, their influence over public sentiment, and their influence in the facilities afforded to young teachers. Allow me, in conclusion, to make the following remarks: —

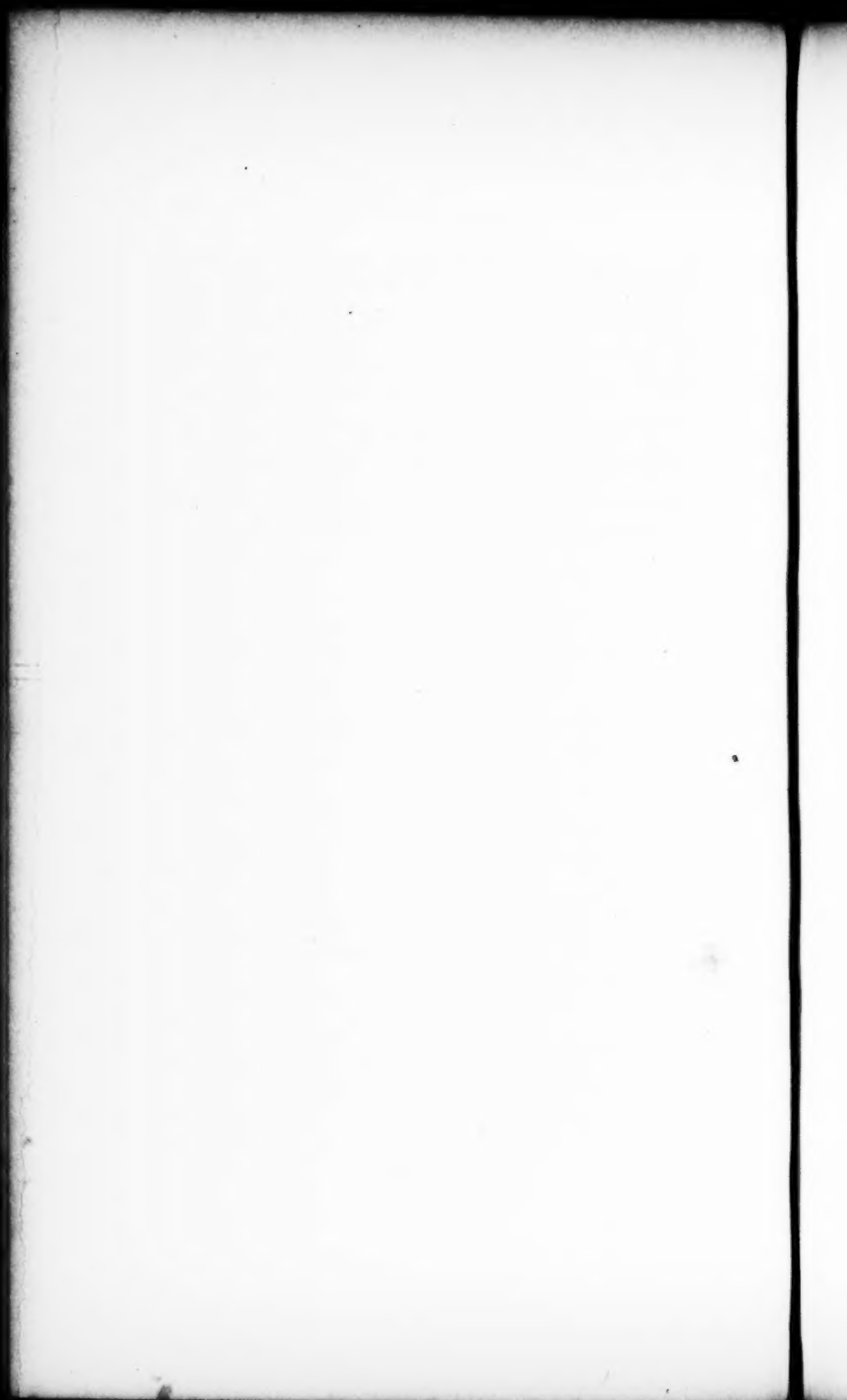
1. The natural faculty of imitation possessed by all men, renders the exhibition of good models the most successful mode of forming character. If I wish to form the character of an

individual or a community, I cannot do better than to present to them good models of the character I wish them to assume. It is on this principle that the lives of good men and the history of great deeds stand pre-eminent as means of moral influence. "Example," says the maxim, "is better than precept;" and to apply this to our subject, were it possible now to establish even one school on such a foundation as to preclude the consideration of expense, it would do more to elevate the character of every thing connected with education, than hundreds of essays on the subject. It may seem to some, that my supposed condition of unlimited expense is impracticable, but the day is coming when it will not so be thought. When parents shall be persuaded, that "instruction is better than silver, and knowledge than choice gold," and shall find a higher duty in providing moral and intellectual treasures for their heirs, than in storing up for them the means of sensual gratification and the ruin of the soul, these edifices and endowments for the purposes of education will grow up as indigenous plants, the natural product of a highly cultivated and suitable soil.

2. I would also remark, that the very supposition of model schools, presupposes many errors in the present state of things, to be corrected; and in speaking of their correction we must necessarily exhibit, to some extent, the faults themselves, and thus be brought into collision with the opinions and practices of others. In the views which your indulgence has permitted me to present, I have avoided, as far as possible, all strictures upon the errors of other teachers. It is not always necessary to point out the errors we wish to correct, especially when those errors involve individual character. It is enough to present as a model, that which is right; its opposite must necessarily be wrong. The views of men, on any subject, will more readily harmonize, when they are willing to maintain their own opinions fearlessly and firmly, but tolerantly; rather than to spend their efforts in warring with their neighbors' notions, and thus exciting their prepossessions against the truths they wish them to believe.

3d. Finally, if the influences of schools and teachers are really as great as we suppose them, truly, gentlemen, we hold responsible stations, and it is our duty to labor rather than to complain. Teachers of youth, if ye are truly lovers of God and lovers of your race; if your hearts give energy to the works of your hands; ye are lights that cannot be hid. God,

in the accomplishment of his mighty purposes, *will* enlighten and regenerate the world ; and he has placed you in the foremost ranks of that army, that is to overturn prejudices, to sweep ignorance, and sin, and slavery from the earth, and establish the reign of millennial righteousness. And whether men will give you honor or not, cease not, — cease not to labor for their good. You will not be the first men whose labors have been unappreciated in their own age and country. However men may overlook your personal claims, or the claims of the truths you preach, there is One who knoweth the purposes of every heart, and the merits of every cause ; who will bring every good work into judgment as well as every evil work , and who will bless every effort that has for its object the good of man, or the glory of his holy name.



LECTURE V.

OBSERVATIONS

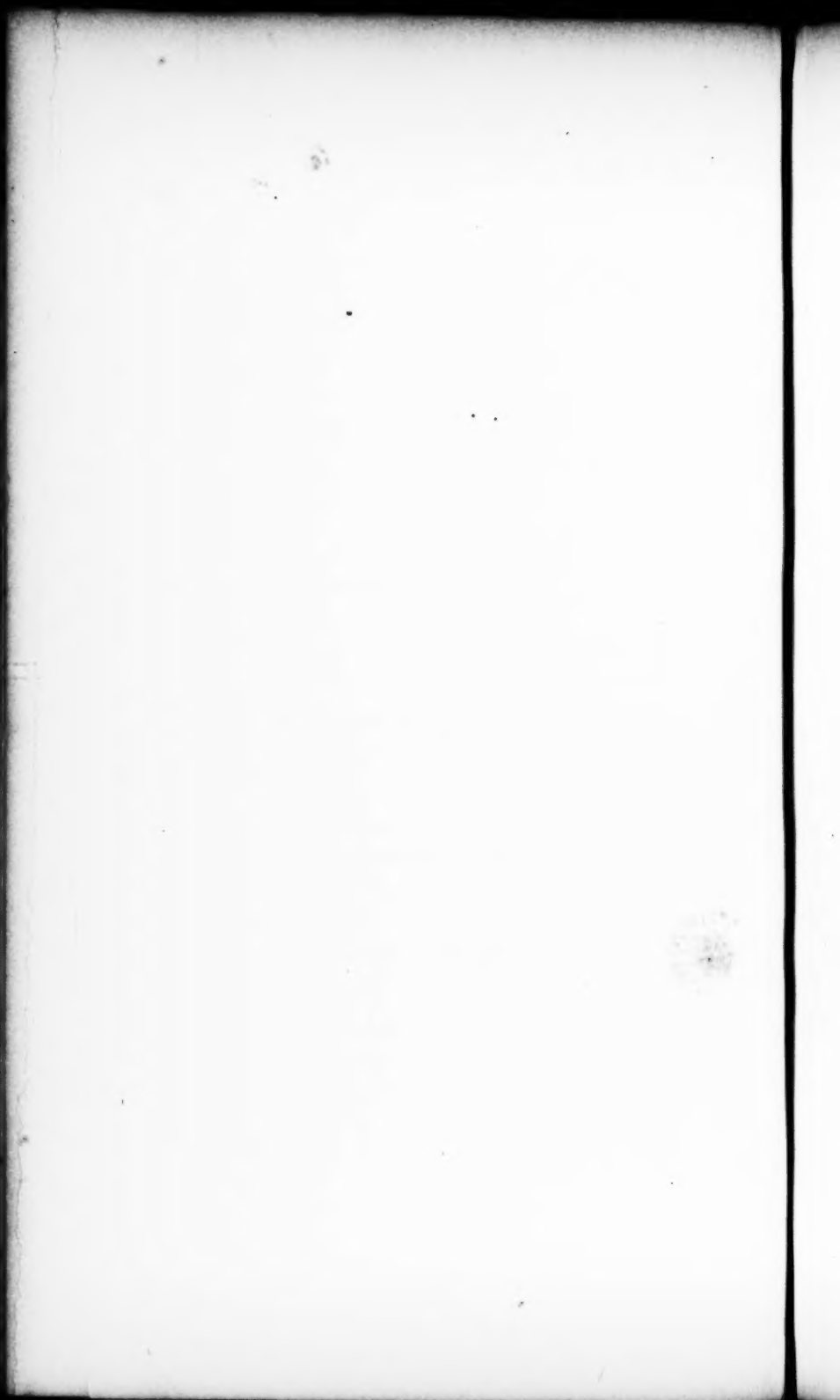
ON THE

SCHOOL SYSTEM

OF

CONNECTICUT.

By DENISON OLMSTED.



THE SCHOOL SYSTEM OF CONNECTICUT.

It is well known with what profound interest the pilgrims of New England regarded the subject of education. Harvard College, founded so soon after the landing at Plymouth, and reared by those who were forced to draw their very subsistence from an unsubdued wilderness, whilst their lives were in constant peril from savage foes, is a glorious monument of their love of knowledge. This was indeed consonant with their whole system of principles and measures. To enjoy liberty on earth, and to prepare for immortal happiness, were inculcated as the grand objects of life. Along with the right of self-government, they urged the duty of preparing the citizen for exercising this high function, by enlightening his mind ; and they regarded nothing but an intellect enlarged and ennobled, as fitted for the communion of heaven.

For a few years after the first settlement of Connecticut, the subject of school education was left to the care of the parent, urged as he was to the faithful discharge of his duty by the powerful influence of an enlightened and learned clergy. It was not deemed safe, however, to confide a subject in which the State had so much at stake, wholly and forever to the zeal of parents, and especially of masters and guardians ; but within fifteen years from the first organization of the government, laws began to be enacted to secure the faithful instruction of every child in the commonwealth. By a law passed in 1650, it was

decreed as follows: "For as much as the good education of children is of singular behoof and benefit to any commonwealth; and whereas many parents and masters, are too indulgent and negligent of their duty in that kind; it is therefore ordered, that the selectmen in the several precincts and quarters where they dwell, shall have a vigilant eye over their brethren and neighbors, to see that none of them suffer so much barbarism in any of their families, as not to endeavor to teach by themselves or others, their children and apprentices so much learning as may enable them perfectly to read the English tongue, and obtain a knowledge of its laws, — upon penalty of twenty shillings." Moreover, every township of one hundred families, was required to maintain a grammar school; the masters of which were to be competent to prepare students for the University.

So earnest were our fathers to have every child in the State taught, at least, the rudiments of knowledge, that, by farther provisions, they made it the duty of the grand-jurymen of each town, to visit, in person, every family which might be suspected of neglecting the education of their children or apprentices, and to report the names of such parents or masters as were found offending against the law in this particular, to the next county court, who were to impose a fine of twenty shillings for each child or apprentice, whose teaching was thus neglected. As early as the year 1700, it was enacted that every town of seventy families, should maintain one good and sufficient school for teaching children to read and write, to be kept at least *eleven months*, besides a grammar school for the higher branches of education, and as preparatory to a collegiate course. For the support of this system, adequate taxes were imposed. These were paid into the common treasury, and could be drawn out by any town, only as evidence was afforded that its schools had been kept according to law.

From a very early period of our history, the people of this State have embraced the idea, of placing the education of the children of the commonwealth, beyond the reach of all contingencies, by investing the means of its support in permanent funds, inalienably consecrated to this object. As early as 1743, seven new townships of land, the property of the State, were sold, and the proceeds devoted forever to the support of common schools; and to this fund was added, in 1765, certain sums due on excise on goods. Indeed, so attentive were our

fathers to this all-important subject, that even prior to the establishment of the great school fund, it was and ever had been rare to meet with a native of Connecticut who could not read and write.

In the year 1795, the avails of the sale of an extensive tract of land owned by the State, now forming a part of the State of Ohio, amounting to one million two hundred thousand dollars, were appropriated forever to the support of common schools; a provision which, in the formation of the present constitution in 1818, was engrafted into this instrument, rendering the appropriation forever inalienable. By this act, the noble purpose was cherished of making the elements of knowledge free as the common air, and the light of heaven. The republic had in this manner consecrated its whole treasure, to perpetuate the benefits of a common education; thus testifying that it held the improvement of the common mind in knowledge and virtue, to be an object paramount to every other, which can engage the attention and command the resources of a free government. To this object, Connecticut literally consecrated her undivided treasure. While other States, small as Connecticut, have sought to render their glory imperishable, in monuments of ever-during granite or marble, she strove to rear a more undecaying fabric on the basis of the common mind.

Since the year 1800, Connecticut has distributed to her citizens from this fund, two millions two hundred thousand dollars. The amount of the fund is at present about two millions, and affords an annual dividend of nearly one hundred thousand dollars. It must also be borne in mind, that the territory of the State is very small, being only about half as large as Massachusetts, and only one tenth as large as New York.

After this brief sketch of the history and present state of the Connecticut school fund, we may proceed to inquire what effect this munificent provision has had upon the cause of common education, — what are the defects of the system, — and what the appropriate remedies for those defects.

First. *What has been the effect of the Connecticut school fund upon the cause of common education?*

Comparing the state of school education now, with what it was forty years ago, that is, before the school fund went into operation, there is a manifest advancement. At that period, nearly all the exercises of the village school consisted of read-

ing, writing, and spelling, and arithmetic as far as the rule of three. English grammar, geography, history, and the higher parts of arithmetic, were almost unknown in these schools, but were supposed to be studies appropriate only to the superior schools or academies. At present the elements of geography, with maps are very generally taught in the common schools; English grammar is taught to some extent, though for the most part, very imperfectly; and arithmetic is carried to a much greater extent than formerly. In a few of the common schools, a smattering of natural philosophy, of astronomy, and of history, is acquired. But while it is evident that the cause of school education has advanced since the creation of the school fund, it is equally clear, that the improvement has not been produced by the school fund. For the first twenty years after the establishment of that fund, the tone of school education was not raised at all. (Reading, writing, and spelling, with a little arithmetic, still embraced the whole encyclopedia of village learning.) Had the school fund of itself wrought any important effects, they ought to have been visible within twenty years, after it went into operation; but at the end of this period, no such effects were manifested. We are compelled to conclude, therefore, that this grand provision, although it has defrayed nearly all the expenses of instruction, has contributed, in no perceptible degree to advance the cause of common education; but has wholly failed, hitherto, to secure to the State, the blessings reasonably anticipated from it.

Let us inquire into the *cause* of this singular phenomenon. Here is the case of a provision on the part of a republic, of gratuitous instruction for all its citizens, for more than half the year at least; a provision unprecedented for its liberality when compared with the limited territory and population of the State, and the admiration of the world; and yet, after forty years, we are forced to make the humiliating confession, that it has done no good, but possibly harm.

The more enlightened portion of the inhabitants of Connecticut, when they saw how inadequate the common schools were to furnish their children with a good education, sought to make up for the deficiency by providing grammar schools or academies. About thirty years ago a great number of these institutions were erected in our country towns. Few of them, however, have enjoyed a permanent prosperity, but in a majority of instances the buildings provided for their accommoda-

tion, have been suffered to fall into decay and dilapidation, or they have been converted to the use of the mechanic or manufacturer. To support, in these institutions, a preceptor of a liberal education, exceeded the ability, or, at least the liberality of the proprietors. They had anticipated great aid from the avails of the tuition of students from abroad; but this proved a precarious resource, fluctuating with the measure of popularity of the respective preceptors, and often failing altogether. Of all the academies of this description, erected in different towns in the interior of the State, not half a dozen have been uniformly prosperous; and the few that have succeeded, have, for the most part, been sustained either by the aid of permanent funds, or by the personal reputation of a fixed and eminent preceptor.

In the cities and towns of the first class, the wealthier and more enlightened of the citizens have generally abandoned all their interest in the public money, and have supported schools at their own expense. They have been prompted to this course in part, no doubt, by the desire of securing to their children the advantages of more select associates than could be expected in the promiscuous assemblage gathered at the public schools; but they have also sought, by employing teachers of higher qualifications, to obtain for their children a better education than could be acquired there. The committee on common schools, appointed by the last legislature, say in their report, "the same studies are taught in the private schools as in the common schools, but to better advantage; for there is less diversity of school books, better classification as regards age and proficiency, and better qualified teachers." Still, it must be confessed, that these schools are, in general, devoid of a regular system, or course of instruction, shifting from one thing to another, according to the views of the several instructors, which usually change very often; or according to the caprice of the parent, or even the whim of the child. I think it can be shown, that it is practicable and comparatively easy to make all the village schools much better places of education, than the majority of the private schools are at present.

But the higher tone of instruction maintained in these private institutions, and especially the salutary influence of a few academies, which have constantly maintained their prosperity, while many other similar institutions have languished and expired around them, have contributed, within a few years, to

elevate, in a slight degree, the tone of education in the common schools. To this cause, and not to the direct influence of the school fund, we ascribe the fact that, within a few years, the course of instruction in these schools, instead of being limited, as before, to the simple exercises of reading, writing, and spelling, has been so far extended as to embrace the rudiments of English grammar, geography, and arithmetic.

But let us now meet more directly the question, *why the school fund has done no good?*

The answer is, *because it did not effect any improvement in the qualifications of the teachers.*

The money which was distributed to the several towns, just released the inhabitants from paying their schoolmasters out of their own pockets. It added nothing to the wages of the masters, and consequently held out no additional premium for higher talents and attainments. The schools still looked among their own alumni for their teachers, as none of higher qualifications could be bought for the sum at their disposal. In a few instances, indeed, the town added something to the dividend received from the funds; but in most instances, the simple principle was and ever has been, to make the public money pay the entire salary; and the teacher was selected either with reference to the longest time and least wages, or a shorter time with higher wages; the public bounty being made to vary in the compound rates of the quality and time. Those who originally devised the plan of making this rich provision for common schools, expected great results from the "visiting committees," as they were called, which were appointed by every school society, to license teachers and to inspect the schools. Very little good, however, has resulted from this organization. Of what avail is it to sit in judgment upon candidates who must, at all events, be had for \$ 14 50 a month, (the average wages paid for schoolmasters,) a compensation much inferior to what is paid to many day-laborers! And of what use is it to require able instruction from ignorant and incompetent teachers? The tendency of such a system, manifestly is, to produce indifference and apathy in the public agents; and that tendency has, in a striking degree, led to its legitimate consequences. A board of supervision, acting under the authority of the legislature, however the board is organized, may exert a useful agency in concert with good teachers; but no school or seminary of learning can flourish without able

and skilful teachers, whatever be the character of its visitors, or how great soever may be their vigilance. If a board of trustees, or if school agents appointed by the government, to see to the wise and faithful disbursement of the public funds, have the means of employing accomplished teachers, their own faithfulness and ability will be tested by the kind of teachers they may select and approve, as the energy of a monarch is seen in his ministers ; but when none but ignorant and incompetent schoolmasters will be employed, it matters little who has the oversight of them.

The friends of education then in Connecticut, with chagrin and mortification, are forced to admit that their great school fund, so much vaunted, has hitherto done no good to the cause of education ; that it has only relieved a portion of our citizens from paying for the instruction of their children, while it has not in the least contributed to elevate the tone of instruction ; that it has even probably done harm, by leading our people to undervalue what costs them nothing, and by creating a parsimonious feeling in regard to appropriations for the support of the cause of learning in general, in all its departments. As friends of popular education, we make this free confession, to show to other States, and to the world, that it is possible for a government to make large and munificent grants for the cause of education, without in the least benefiting that cause ; and in hope thus to exhibit the immense importance of giving a wise direction, by efficient and salutary provisions, to those ample means, which are accumulating in the new States of this Union, for securing and perpetuating the benefits of school education. But while we make these humiliating concessions, we glory in the fact, that the Connecticut school fund itself is still entire, indeed, that its amount has been constantly on the increase. The interest, only, has been wasted ; the two millions of capital are still our own, and so secured and so productive that other millions will flow from it, from age to age, to the end of time. It is still a power resembling that of steam, which was suffered long to waste its energies, but which, when controlled by suitable machinery, has at last made ample amends for all the profusion with which it had been squandered. We proceed, therefore, to inquire,

Secondly, *What, with the aid of the school fund wisely and skilfully managed, the state of school education in Connecticut*

ought to be, and how the required changes are to be accomplished?

It is the universal practice of writers on mechanics first to investigate the laws of machinery, on the supposition that forces act without the least impediment, — that levers and wheels are themselves devoid of weight, and move without any loss from friction or resistance. Having thus determined the intrinsic efficacy of the power, they finally inquire what allowance must be made for the various impediments in each particular case, or by what devices the effect of these may be neutralized or annulled. In like manner, we may now inquire what ought to be the legitimate effects of the Connecticut school fund, or rather, what system of school education, the people of Connecticut ought, with such means in their power, to create and sustain; and, although we anticipate great practical difficulties in carrying out our views into full and complete operation, yet, having once determined what *ought* to be done, we will cherish the belief, that with the blessing of heaven, it *can* be done.

With the ample aid then afforded by the school fund, the tone of school education, in this State, ought forthwith to be raised, in all the village schools, from the mere rudiments of knowledge, such as reading, writing, and spelling, to an enlarged and systematic course of English education. In short, so far as respects a mere English education, all the common schools ought to be what the best of grammar schools are now; where, in addition to an accurate acquaintance with the simple rudiments of knowledge, there shall also be acquired an extensive acquaintance with geography; a familiar and correct knowledge of English grammar; the elements of universal history; the fundamental and practical branches of mathematics; a brief outline, at least, of legal and moral science, and the great principles of natural philosophy and chemistry.

In the first place, I regard geography as deserving of far more attention in our common schools, than has ever yet been bestowed upon it. In the older systems of geography, as those of Guthrie, and Pinkerton, and Morse, was comprised a great variety of useful information, not confined simply to a description of the earth, but, what is still more important, embracing likewise an account of its inhabitants, — giving statistical facts to show what they are now, and historical sketches to show what they have been in times past. The study of geography

on this extended scale, is more important to one who receives no other education beside that of the common school, than to the student who acquires a higher academical, or a collegiate education. The latter, in the course of his studies, will meet, in different connections, with more or less of that information, which is usually collected in an extensive geographical work. It is, therefore, less necessary for him to read it in such a work, than for one who, unless he finds it there, will never enjoy opportunity for acquiring it elsewhere. In my judgment, geography ought to constitute one of the earliest and one of the latest studies of common schools. What relates to the description of the earth itself, including what is usually called natural or physical geography, may be very advantageously learned by young children, to whom the tracing of boundaries, of the courses of rivers, and of chains of mountains, and the determination of the situation of various places on the earth, in fact, the entire study of maps, is an employment very suitable, one well fitted to fix their attention and interest their feelings. I would, therefore, place in the hands of the younger pupils of our common schools, a small geography, merely as a companion to maps, and to be used merely in connection with maps. The knowledge thus acquired in the earlier years of the pupil should be kept fresh in the memory, by revising it at suitable intervals, until the last year or two of his attending school. I would then place in his hands another distinct work on geography, to which the preceding acquisitions should furnish merely the grammar. This second work, should be no meagre sketch or barren outline, or useless catalogue of the names of places, but a thorough account of the subject on which it treats; — not a picture book — not a scanty abridgment, but a full octavo of three or four hundred pages, rich in information respecting the different nations of the earth — their civil and political institutions, and their resources. I would have the pupil store his memory with statistical facts, well arranged in tables, exhibiting a comparative estimate of different countries. These should be reiterated until they were thoroughly engraven on the memory, to remain there as standards of reference through life.

When geography is learned according to the foregoing plan, — namely, what relates to the study of maps in the earlier, and what relates to civil and political geography in the later periods of attending school, the pupil will go forth with that

kind of information which makes the man of common sense. He will be furnished with that kind of knowledge which is best suited to enable him to read with interest and intelligence, the current publications ; and he will have in his mind standards of comparison, to which he will continually refer such facts as he meets with in his daily readings. Indeed, among men who have enjoyed no farther opportunity for the cultivation of their minds than what, by their own efforts, they may have secured, in addition to those of the common schools, nothing, I think, marks so clearly, the distinction between the ignorant and the sensible man, as their relative knowledge of geography, political and historical, as well as physical or natural.

In the second place, it is, indeed, desirable that all the youth educated at our common schools, should be well acquainted with English grammar, although I would claim less for this and more for geography, if both could not be mastered ; esteeming it more important to be a man of sense, than to be critically skilled in the niceties of language. Nor do I hold the grammatical construction of the English language to be all that is included in the study of grammar. The practice of *composition* is fully as important. The rules of good writing appended to Murray's Grammar, exemplified as they were by appropriate exercises, constituted in my school-boy days, our first introduction to the art of fine writing. Brief as they were, they gave to the learner who had no other opportunity of studying the art of fine writing, far higher notions of correct and elegant composition, than he would otherwise have ever acquired ; and they made a great impression on his taste, in regard both to the power of composing and of judging. Even the books used as reading lessons in our common schools, have much influence on the taste of the pupil. I grant that the young child requires lessons of a style so simple as to be fully intelligible to him ; but let these be confined to the period of early childhood, and as the mind improves, let it be fed with stronger aliment ; and finally, let the reading lessons constitute a volume of elegant extracts, in prose and verse, exhibiting choice specimens of the standard masters of the English tongue. Such a reading book was Scott's Lessons, a book to which more than one eminent scholar was indebted for his first acquaintance with the classic writers of the English language.

In the third place, in regard to the *mathematics*, a good knowledge of arithmetic should be acquired by all the pupils

of our common schools. This is, perhaps, all that can be hoped for from the scholars in general ; but there are always in our schools, individuals who show a peculiar aptitude for studies of this kind, and would advance much farther than arithmetic, if they could have the requisite instruction. For such, I would have the way open to algebra, geometry, and trigonometry, and the various practical branches of mathematics, as mensuration, measuring heights and distances, and surveying. It may be thought that studies of this kind are more appropriate to the academies than to the common schools ; but I think we ought to rest satisfied with nothing short of making all our common schools equal, in respect to a mere English education, to what our best academies are now ; while the academies shall be devoted exclusively to preparing candidates for the colleges and universities.

At an advanced period of common school education, when the mind of the pupil has attained some maturity, I would introduce the study of Natural Philosophy, including Astronomy, and Chemistry. The great laws of these sciences may be comprised within a moderate compass, in works judiciously prepared for this purpose ; and the same remark applies to the outlines of moral, political, and legal science.

Finally, the elements of Universal History should be taught on a scale sufficient to furnish a ground-work for the reading of particular histories. With this foundation, the student who had any taste for intellectual improvement, would be enabled to prosecute the study of history as opportunity should offer.

From the foregoing remarks, it will be inferred that I hold the opinion, that we ought to expect nothing less from our common schools, aided as they are by a munificent school fund, than a thorough English education ; and that, in order to effect this, we must provide, in addition to the rudiments already taught, good instruction in Universal Geography, in English Grammar and Composition, and in Arithmetic ; that we must even aim to embrace in our ultimate plan, the outlines, at least, of Natural Philosophy, Astronomy, and Chemistry ; and that provision must be made for such as desire to pursue mathematical studies into the higher branches of Algebra and Geometry.

But some who grant that it is desirable, that the tone of common school education should be so elevated as to embrace all the foregoing studies, yet despair of being able to effect so

much. How, say they, shall *time* be found for such a range of studies, from the alphabet to universal history, from the spelling-book to natural philosophy and astronomy; and, if time be not wanting, where shall we obtain teachers competent to give such a course of instruction? This brings us to the last inquiry we proposed to make, namely, *how the required changes are to be accomplished?*

First. *Time is to be gained by a better method of instruction, than is now generally practised in our schools.*

It has been wisely suggested, that, in cases where the school is large, a division of labor ought to be introduced by placing all the younger pupils in a separate room under the charge of a well educated female. It may also be remarked, that less time is necessary with greater skill; and that the mere rudiments of knowledge would require far less time than is usually devoted to them, provided a process were going forward at the same time, which should develop more fully the capacities of the mind, and enlarge its powers of comprehension.

Secondly. *The improved instructors are to be obtained through the medium of a seminary for teachers, to be erected and supported either wholly or in part, out of the great school fund.*

I would have ten thousand dollars out of the one hundred thousand dollars, now distributed annually among the schools, set apart for establishing and supporting a seminary for school-masters. This sum would be sufficient to erect a suitable building, and to supply the necessary apparatus for instruction. The same sum might afterwards be appropriated yearly for the support of two instructors, a principal and an assistant, and to provide board and instruction for sixty pupils. As every thing would depend on the qualifications of the principal, the greatest effort should be made to secure the best services for this important office. I would have these sixty young men thoroughly drilled in all the studies they would be required to teach, and instructed in the best mode of teaching them, as well as in the organization and government of a school. At the close of one year, they should be subject to a thorough public examination on the whole course of studies, and the approval of the board of examiners should be their license to keep school.

These sixty candidates should be selected from the several counties in the State, by a Board commissioned to examine, at

a stated time and place, all applicants ; each county being entitled to a number corresponding to its relative population. The certificate of this Board should entitle the successful candidates to the privileges of the seminary for one year. They should be laid under bonds to refund the charges of their education at the seminary, unless they should actually follow the business of teaching in the State, for a specified period ; extraordinary exceptions being provided for. There would indeed be no obligation on the part of the community to employ them ; but the presumption is fair that, possessing as they would, superior qualifications, they would be sought for in preference to others, and would command higher wages ; so much higher as to make the opportunity of spending a year at the seminary an object of great importance. Besides these gratuitous pupils, the seminary might admit others desirous of qualifying themselves for the profession of teachers, they paying their own expenses.

It is said that two thousand schoolmasters are needed to supply fully the exigencies of the State, and we here provide for the education of only sixty per annum. But we cannot hope to supply the full number at once. If we can furnish in ten years six hundred well educated schoolmasters, we shall make a vast improvement in the state of common schools. The schools taught by such instructors would themselves, in the mean time, begin to furnish schoolmasters of the same elevated character ; and those schools which should not, at first, enjoy the advantages of these educated teachers, would finally derive great improvement from the general elevation of the tone of instruction around them. It is a most encouraging consideration attending this whole subject, that if we can by any means once raise the tone of education in the schools, as these furnish the teachers for future years, there is an inherent tendency in the system to maintain itself.

I have said nothing about the improvement which may be made in regard to school-books, believing that the correction of the evils now felt from the diversity and imperfections of school-books would naturally result from the influence of the seminary for teachers. A higher motive would be presented to authors qualified to furnish good school-books, if they did not find, as is too much the case at present, inaccurate and superficial works preferred to such as are of solid merit.

While we fully admit the perversion of our ample means of

common education, we may also indulge the hope that better times are at hand. During the last session of our legislature, the attention of the government was aroused to the importance of this subject, and a Board of Commissioners of Common Schools was appointed, consisting of ten distinguished citizens, whose duty it is to report to the legislature on the existing state of the common schools, — to suggest plans of improvement — and to appoint a secretary, who shall devote his whole time, if necessary, “to ascertain the condition, increase the interest, and promote the usefulness of common schools.” Such an officer has been already appointed, whose exertions, seconded by those of the Board, and sustained by the voice of the community, now beginning to feel the need of reform in our school system, will produce a happy era in our State.

LECTURE VI.

ON THE TEACHING

OF

ENGLISH GRAMMAR.

By RICHARD G. PARKER.



THE TEACHING OF ENGLISH GRAMMAR.

Among the many branches of science to which the attention of the young is directed, there are few, if any, which, when judiciously pursued, and faithfully applied, exert a more powerful influence in the cultivation of thought than the science of language. Grammar, as this science is technically called, has ever been considered a subject worthy of the attention of the most enlightened intellects which have dawned on the republic of letters; and even in the brightest days of imperial Rome, many privileges were granted by the emperors to those who cultivated the science. A subject which has engaged the attention of a Varro, — which has diverted a Cicero from the forum, — a Cæsar from the camp; and a Messala from the enjoyment of his consular dignities, may well be ranked among the noblest objects of human regard.

The value of this science as a branch of education, is not to be estimated solely by the assistance which it affords in the correct expression of our thoughts; although such is the imperfection of language, that in the construction of the written laws and constitution of a country, the happiness, the welfare, and even the safety of an individual may be hazarded by the slightest violation of grammatical rule. Valuable as the science may be as an interpreter of the intentions of the law, and as a guide to the meaning of every form of expression, a greater benefit is derived from the exercise which it affords the various

powers of the youthful mind, and its tendency to strengthen its respective powers individually. It is not the memory alone which it addresses. It calls each of the faculties into action, and affords to each an exercise suited precisely to its nature. Geography may exercise the memory; the mathematics may call forth the powers of reasoning and comparison; rhetoric may entertain the imagination; history may claim the faculty of association; while the philosophy of nature may employ the powers of abstraction, and analysis; — but it is reserved for Grammar to furnish a field where each and all of these faculties may be singly, and unitedly exerted, and each may wield its separate and united strength.

How important, then, is it, that a conspicuous rank should be conceded to the science of Grammar, among the branches of elementary education. How valuable is that science, which, while it stores the mind with useful information, giving precision and ductility to the vehicles of thought, at the same time draws a line of distinction between the rude and illiterate, and the cultivated and refined; and affords the necessary exercise for those faculties by which human nature is exalted above the brutes that perish.

"The human mind," in the words of the most polished writer of our language, "is like marble in the quarry, which shows none of its inherent qualities, until the skill of the polisher fetches out its colors, makes the surface shine, and discovers every ornamental cloud spot and vein that runs through the body of it." It is this science which performs the work of the polisher; and to this science we are mainly indebted for that beauty, brightness, and perfection which we have witnessed in the exertions of intellect.

But the mind is not a simple homogeneous thing; — like the body, it is made up of various powers and faculties, each of which is separately, although perhaps unconsciously exerted and called into action by the various subjects which are presented to it. The closest analogy exists between the intellectual and the corporal faculties; and as the limbs of the body acquire strength, and ease, and gracefulness by use and exercise, so likewise the powers of the mind are invigorated by being called into action. This is a consideration which is not fully weighed by all to whom the business of education is committed. To occupy the mind; to engage it in the acquisition of knowledge; to send it in quest of the treasures of science; to interest it in the flights of fancy and imagination, or to enter-

tain it with the coruscations of wit, or the bursts of eloquence, these are not, and ought not to be the ends or the objects of education. Instruction should have a higher aim. The mind should be prepared for active exertion by the cultivation of each of its respective powers; and this is to be done not by the exercise of memory alone. Every faculty must have its appropriate exertion, its proper task; and the judicious selection and arrangement of the subjects by which the mental powers are respectively to be improved, constitutes one of the most important as well as one of the most difficult labors of education. The powers of perception, attention, comparison, abstraction, association and analysis, must each and all be exercised, while the memory is employed in treasuring up the materials upon which their activity is to be employed; and fancy and imagination must be taught with callow wing, to prepare for that flight for which their well-fledged pinions will be impatient.

With this view of the ends of education, we cannot but confess, that it is of less importance that knowledge of any particular kind should be treasured in the minds of the young, than that the faculty of acquisition should be increased, and its capacity enlarged. We are not to inquire so particularly how much is remembered, as what has been the effect of that which has been learnt. How few can recollect the course of diet which was pursued in early life, and which has given to the nerves and muscles their healthful play and action. How few can recall the particular sports of youth, which have given pliancy to their limbs, the glow of health to their cheeks, animation to their spirits, firmness to their steps, and sent the vital current in joyous circuit through the system. And yet these effects still remain. So it is with the rational powers, — the memory may have been strengthened, the powers of perception and discrimination may have been quickened, the attention roused, the judgment ripened, the reasoning powers improved, and the whole mind enlarged; and cultivated, and refined by the subjects on which they have respectively been exercised, while the subjects themselves, which have imparted this healthful glow, have long since dwindled like the receding points of a perspective, or faded into the gloom of oblivion.

If these views are correct, we are certainly in no error in claiming for the science of Grammar the highest regard of the practical educationist, because it offers so wide a field for intel-

lectual culture. The powers of analysis and comparison may find a noble field of exertion in the exact sciences — rhetoric may offer to the imagination a broad arena for exertion — the memory may be employed in storing the treasures of history and natural science, while the science of Grammar affords a central point around which all the faculties of man's noblest nature may associate and cooperate, "*in joyous dance harmonious knit.*"

Independently of the exercise which this science affords to the powers of the mind, and its value as a guide to the proper understanding of language, the philosophical study of speech affords some insight into the character of a people. Thus the Greeks, a people distinguished alike by their polish and their voluptuousness, possessed a language suited to their character, full of grace, of delicacy, and of sweetness. The Romans, a nation born to command, had a language noble, nervous and august. Their descendents, the Italians, have remitted the senatorial dignity of their progenitors, and their character is as perceptible in their language as in their manners. The language of the Spaniard is full of that stately dignity and haughtiness which constitutes the characteristics of the people, — while the gay and sprightly Frenchman, distinguished by conversational vivacity and ease, pours forth his thoughts in a brisk and lively current adapted to his manners and his nature. The Englishman, on the contrary, who is by nature blunt, thoughtful and of few words, speaks a language remarkable for brevity, conciseness and sententiousness. But this view of language, although intimately connected with Grammar, and, indeed, forming one of its highest departments, is not embraced in the mere elements of education; and it is mentioned only to show, that the science is by no means exhausted by the cursory view which is taken of it in the early stages of preparatory learning.

With these views of the importance of Grammar in general, as a science, it is deeply to be regretted that there are any to be found who are willing to depreciate it. We are told by some that correctness of expression is but to be obtained by the study of the standard models, rather than by grammatical rule. But let me ask what is grammatical rule, other than certain deductions from the usage of standard authority? If we allow that there is any force in the objection, it will prove too much. Rules are necessary in all things, in order to preserve that con-

sistency without which, the highest efforts of intellectual power become vague and unsatisfactory. The rules of Grammar are all drawn from the usage of those whose writings have adorned the literature of their country, and shone as the lights of their age. In order that a language may become fixed, or acquire any degree of permanency, it is absolutely necessary that some forms of expression should be established and deviations from them rejected; and it is thus that grammatical rule is formed. And it certainly cannot be unimportant to know what these forms are which have come into favor, and the reasons for the rejection of those which have been condemned. It certainly is no proof of intellectual independence, blindly to follow any authority, how sure soever we may be that the authority will prove a safe guide.

The English language is of a peculiar character. Its heterogeneous composition has given rise to the assertion that it has no rules peculiarly its own, and that it should be untrammelled by rule. It is true that the influx of a thousand different streams, imbued with the character of the fountains from which they sprang, and impregnated with the flavor of their natural soil, has caused some difficulty in the task of assimilation. The attempt, therefore, to introduce the rules of ancient classic authority would be like extending its form on the bed of Procrustes, and adjusting its dimensions to the surface on which it is extended. But although the language cannot claim that intricate relation of mode, of tense, and of case, which distinguished the vernacular of Hesiod and Homer, of Virgil and Cicero, it will be found that it has established certain usages, or rules, call them which you will, a departure from which would grate as discordantly on the ears of the Yorkshire ploughman, or the "Sucker" of the western wilderness, as the Bavarian and Mævian verses on the well-tuned ears of the Augustan age, or the want of purity, propriety and elegance on the polished Athenian.

And, indeed, it may safely be asserted, that any language without a Grammar peculiarly its own, how copious and harmonious soever it may be, is but a little elevated above those instinctive sounds uttered by the brute creation, which, although perhaps well understood by themselves, seldom convey to others a distinct or intelligible meaning. It is true that a language may be spoken, and perhaps correctly spoken, without a knowledge of its grammar; but the beauties of style, the

elegances of diction, the graces of thought, the correctness and the symmetry of imagery are seldom attained by those who have not toiled in the drudgery of grammar.

To the orator or rhetorician, a knowledge of grammar is indispensable as a nomenclature of his own art. The methods of inversion and transposition, by which a thought is expanded, simplified, or illustrated would be utterly unintelligible if not technically described; and it may here be asserted that those grammars afford little benefit to the student or the orator, whose authors have contented themselves with an analysis of the language, however perfect, and etymologically correct, without some regular synthesis, by which the parts may be arranged and fitted together according to some known and acknowledged pattern. The author of the *Diversions of Purley*, has labored diligently, and, it must be confessed, successfully in the department of etymology. He has traced to their source many of those apparently insignificant words which are, in fact, the *hinges* of discourse, which show the relation of the several words and members of a sentence; and by a reference to their original import in the respective languages from which they were derived, he has thrown much light upon the darkness in which they were formerly shrouded. But the attempt of him, and all of his followers to reduce all the words of a language to two or three classes, the noun, the adjective, and the verb, is like the endeavor to destroy the present nomenclature of the tools of the artisan, by referring them all to the six mechanical powers. What would the young mechanic say to the philosopher who should question the propriety of calling his familiar tools, the saw, the chisel, and the plane, by those names by which he has long known them, and insist upon the restoration of the name by which the mode of their operation is known? Strange would be the confusion in the workshop by a willing compliance with the suggestion. Each tool, to which soever of the mechanical powers it is referrible, has a name peculiar to itself, and by which it is recognised as it is wanted. The gimblet, for instance, although it unites the advantages afforded by three of the mechanical powers, namely, the lever, the screw, and the inclined plane, would seldom be at hand, if called for by the original nomenclature. The mechanic might say to the philosopher, Sir, your names may serve your purpose the best, but mine are more intelligible to me. In the same manner the grammarian may say to the philologist, —

Sir, you may trace the language, or the words of which it is composed, through all their channels, to their source; you may follow up their derivation until you refer them all to interjectional sounds, the language of mere animal emotion; but you thereby throw no light on my art; — you afford no facilities in the proper arrangement of words in a sentence; — and I must adhere to that subdivision, or classification of my words which will enable me to form rules by which the language may be spoken, and written “*with propriety*.” Take, for instance, the *adverb*, which Tooke and some of his most clamorous followers have stigmatized as a convenient “*sink*,” into which all troublesome words are thrown, and which they have rejected as a distinct part of speech, because the words belonging to this class were, in their origin, verbs, or nouns, &c. — How should we assign them their appropriate place in a sentence, without allowing them a syntax of their own? And yet the mere school-boy who is at all conversant with the proper construction of sentences, knows that there is no word in the language which requires a more rigid syntax than this. It is true that the syntax of the adverb borders very closely on the rules of rhetoric; but it is also true that one of the plainest as well as one of the most important rules of Grammar requires that the adverb should be placed as near as possible to the word which it is designed to limit or qualify.

In illustration of what I have now asserted, I adduce a short extract from Blair’s *Rhetoric*, a work of standard authority, familiar to all my hearers: — “In the position of adverbs, which are used to qualify the signification of something which either precedes or follows them, a good deal of nicety is to be observed. ‘By greatness,’ says Addison, ‘I do not only mean the bulk of any single object, but the largeness of a whole view.’ Here the place of the adverb *only* makes it limit the verb mean. ‘I do not only mean.’ The question may then be asked, What does he more than mean? Had it been placed after *bulk*, still it would have been wrong; for it might then be asked, What is meant beside the bulk? Is it the color or any other property? Its proper place is after the word object. ‘By greatness I do not mean the bulk of any single object only;’ for then, when it is asked, What does he mean more than the bulk of a single object? the answer comes out precisely as the author intends, the largeness of a whole view.’ ‘*Theism*,’ says Lord Shaftsbury, ‘can only be op-

posed to polytheism or atheism.' It may be asked, then, Is theism capable of nothing else, except being *opposed* to polytheism or atheism? This is what the words literally mean, through the improper collocation of *only*. He ought to have said, 'Theism can be opposed only to polytheism or atheism.' Inaccuracies of this kind occasion little ambiguity in common discourse, because the tone and emphasis used by the speaker, generally make the meaning perspicuous. But in writing, where a person speaks to the eye, he ought to be more accurate, and so to connect adverbs with the words which they qualify, that his meaning cannot be mistaken on the first inspection."

So much for Dr. Blair. But, let me ask, how these grammarians, these "*admirable grammarians*," who reject the whole class of adverbs as a distinct part of speech, will guide and direct us in correcting the arrangement of the various parts of a sentence. They cannot give us a syntax, because they have no variety of classification; and if all the words of a sentence are nouns or verbs, it would appear, at first view, a matter of little import in what order they may be arranged, provided that the nominative case be "commonly placed before the verb." Thus it is, that one art or science shows its connexion with another, and rhetoric repays the obligations it is under to its sister science, by demonstrating the importance of the rules of grammar.

Again,—it is well known to the oriental student, that the alphabet of the Hebrew,* as well as the other kindred languages, is, in fact, a list of names, and that the original form of the letters bore a resemblance to the objects which they were used to express. The letters Aleph, Beth, Gimel, &c., which, in the language of the country, denoted an ox, a horse, a camel, were at first rude pictures, or likenesses of a dwelling, and the two animals just mentioned, proceeding on the very familiar system, not yet wholly out of vogue in books for children, where an ass, a bull, and a cat are associated with the first three letters of the Roman alphabet. The process of abbreviation, which is rapidly applied by an improving people to all the technical properties of language, soon substituted an arbitrary sign for the complete portrait, and restricted the use

* See Russell's "View of Ancient and Modern Egypt." Harpers' edition, page 132.

of the alphabetical symbol to the representation of an elementary sound. Now, let me ask, why do not these grammatical refiners, or speculators, call them which you will, abjure the use of these arbitrary signs, and return through all the intricacies of the ancient epistolographic, or demotic,* the hieratic, and the hieroglyphic forms, to the simpler, if more difficult form of original picture writing. They will, in both cases, have the advantage of antiquity, if not of ease on their side. Nay, more; why will they not reject their own classification, because it is of "*secondary formation*," and return to the original, concise, and expressive forms of mere interjectional sounds. The same philosophy that would refine upon the component parts of language, should refer it all to its undoubted original; and the troublesome task of learning a language would be entirely superseded by proving, that, properly speaking, there is no such thing as language at all.

To be serious, it must be conceded, that, although all language, in its origin, must have been simple, and composed of but a few classes of words, in its progress toward perfection in the expressing of the various shades of meaning, the relations and circumstances of things, new classes of words must be formed, and new names given to those classes; for, in philosophical accuracy, there is no more reason for giving a name to the doer of an action, or for the action itself, than there is for calling by some name the *manner* in which the action itself is performed.

It does not belong to the lecturer, on this occasion, to call up in review the merits of that full array of authors, who have presented to the world their various and conflicting views of English Grammar. The task would be laborious, and would, moreover, appear invidious, especially as the lecturer himself stands in this relation. It will not, however, be deemed impertinent for me to say, that there is a great diversity in the scale of merit, and great choice among the treatises on the subject. In selecting a text-book on grammar, as well as on every other subject, the teacher should keep constantly in view the *object* of the science, namely, "to teach the art of speaking and writing the language correctly, or with propriety." Every treatise, therefore, should be rejected in which the

* For an account of these several modes of representing language, see the work to which reference has just been made, p. 138.

author has lost sight of this object. How fanciful soever may be his suggestions — how plausible soever his deductions — how ingenious soever his speculations — no matter what array of learning he has displayed in his etymologies — of clearness in his definitions — of skill in his arrangements — of simplicity in his classifications — if his work affords no rules for the correction of errors, no guide to the correct writing and speaking of the language, it should be set aside, as a useless appendage of the school-room — an *ignis fatuus* flitting in a dark path, deceiving the benighted traveller on an unknown road.

It is too often the case, that, in common schools, the analysis of sentences, or, as it is technically called, *parsing*, constitutes the only part of the study of grammar to which the attention of the pupil is directed. Now, this is mistaking the means for the end. As an intellectual exercise, the acquisition of skill in parsing is well worth the time and pains that it requires. But it should be borne in mind, that this analytical part of the subject is designed as a preparation only for the more important part, the synthesis of a sentence. What should we think of the navigator, who, professing to impart the knowledge of that sublime art which “forces a path upon the waste, and finds a way where all is trackless,” should employ all the time of his pupil in acquiring skill in *boxing the compass*? And yet, *parsing* is to the science of grammar what *boxing the compass* is to the science of navigation. It is a means only of arriving at the proper import of a sentence through the intricacies of case, and mode, and the various relations in which words stand to one another; and he who would teach his pupils the science of grammar, simply by teaching them to analyze a sentence, or teaching them to parse, is like the intrepid navigator, who would teach the science, the foundation of his art, by *boxing the compass*; the mechanic, who would instruct others only by taking his work apart; or the agriculturist, who would convey a knowledge of the nature and character of the soil, by showing that the plant takes root downward and bears fruit upward.

It must be acknowledged, that a knowledge of analysis is indispensable to the knowledge of synthesis — that an acquaintance with parsing is necessary to the correction of errors in syntax, but this exercise must be rendered subservient to the higher objects of grammar, not a substitute for them. Thus, when a pupil is taught to parse the articles in such expressions

as the following : " A humble situation, a historical account, such an one," &c., he should also be taught that the article *a* is not to be used before a silent *h*, or an *h* not silent, when the accent is on the second syllable ; and that as the *o* in the word *one* has the sound of *w* prefixed in the pronunciation of the word, and the *w* beginning a word is to be considered as a consonant, the expression "*such an one*," is incorrect, and should be "*such a one*." He thus learns that the expressions just considered are incorrect, and should be "*an* humble situation, — *an* historical account, — *such a one*," &c. ; and thus it is that he is first brought to see that grammar teaches how to speak properly, and to write correctly.

With this view of the importance of *parsing*, in teaching the science of grammar, I deem it proper, on this occasion, to state the method which I recommend for adoption, by those who would proceed rationally and systematically in communicating a knowledge of the analysis of the English language. It is customary for teachers, in general, to begin with the nominative and its verb ; and, after the pupil has acquired some conversance with these two elements, or principal parts of a sentence, to take up the objective case, the adjective, the pronoun, adverb, conjunction, &c. Now, if I were to enter a room filled to repletion with both light and cumbrous articles, with the intention of removing its contents and clearing it up, the course I should adopt would be to remove, first, the lighter articles, which would impede the easy movement of those which are cumbrous, and of course difficult to be moved. So also in teaching a pupil to parse, I should begin with the small words, the syntax of which is neither complicated nor difficult. Two advantages are thus acquired ; for, in the first place, the pupil is encouraged in the onset by seeing that he makes progress ; and, secondly, by removing the light articles in his crowded room, or, in other words, by disposing of the less important words, he will be less perplexed by the rest. Accordingly, I begin with the articles, and having taught the pupil the easy syntax of these little words, I proceed, in the next place, to the prepositions, with their objective case. The list of prepositions, or words generally used as prepositions, is committed to memory, and the pupil is taught that these words have an object, or objective case, which, technically speaking, they are said to govern. The readiness with which even a very young child can be taught to parse such words, even in

the most complicated sentences, will surprise those who have never attempted to teach the analysis of sentences by beginning in this way. It will, of course, be understood that the nature of a noun, with its persons, numbers, and genders, is to be previously explained, so that the pupil will readily recognise it at sight. "This will easily be done by giving him to understand, that "all words which signify anything that we can see, hear, feel, smell, taste, or *talk about*, are nouns." This definition includes every kind of noun, whether abstract or substantive.

Having taught the pupil how to parse the preposition and its objective case, the next step is the application of what he has learnt in the correction of errors. This is done by making him acquainted with the cases of the pronoun, and giving him such expressions as the following to correct; "He gave the book to *I*;" "I took it from *she*," &c. &c. Such exercises enable the pupil to proceed understandingly; and these familiar examples and application of his rules, cause him to see, that "Grammar *is*," as he has been taught, "the art of speaking properly and writing correctly."

I will here observe, that it is desirable that every principle should, if possible, be applied as soon as it is learnt and understood. In the Grammar published a few years ago by your lecturer, in connexion with another teacher, called "Progressive Exercises in English Grammar," the analysis and synthesis of the language form the subject of two separate volumes. They were printed in this form for the convenience of those teachers who prefer teaching the subjects separately; but the two parts are also bound together for the convenience of those who prefer the course which I have recommended. I deem it indispensable for a clear understanding of the subject, that precept, example, and application of principle, should go hand in hand; and although, perhaps, the progress of the pupil may at first be slow, yet, in a given time, more will be learnt, understood, and practised, than by any other mode.

Having learnt, and having been thoroughly exercised on, the article, the preposition, and its objective case, the next principle, in the order of simplicity, is the possessive case, which "is always governed by the next noun that follows it, expressed or understood." The rules relating to this case are all simple, practical, and almost tangible. Indeed, they are among the few things in the science, which address themselves

to the eye. The teacher may here, however, take his own option, whether at this stage to introduce those rules which relate to the use or omission of the apostrophic *s*, or to reserve them for attention after the subject of analysis is fully understood.

The adjective, with its degrees of comparison, may follow the possessive case, and the conjunction connecting several adjectives belonging to the same noun, will then be easily understood. The interjection, having an easy syntax, may follow the conjunction; and the pronouns, personal and adjective, will find a ready place after the interjection, or rather, perhaps, may be taken in connexion with it. The relative pronoun, with its antecedent, should be reserved for consideration after the nominative case with its verb.

Thus, by removing the smaller articles in the crowded room, as I have already called the sentence, greater freedom of motion is allowed for the more cumbrous furniture, and the pupil will more readily distinguish the nominative case and its verb, without perplexity arising from the nature of most of the other words in a sentence. And, in teaching the pupil to recognise the nominative case, I have found the following direction, or rather, more properly speaking, explanation, a great aid to the pupil.

"The noun or pronoun which is the subject of the verb, is the nominative case to the verb, and may generally be known by asking the question, Who? or What? Thus, in the sentence, 'The child *cries*;' if we ask, *Who* cries? the answer is, *the child*. Therefore, the word child is the nominative case to the verb cries." A similar explanation will enable the pupil, in any sentence, readily to find the nominative case; and, by pursuing a similar course, the verb may as easily be distinguished. Thus, in the same simple sentence, if the question be asked, what is said of the child, or what does the child *do*? the answer is readily made, that the child *cries*. As the word *cries*, therefore, expresses what is said of the child, it becomes evident to the pupil, that *cries* is the verb.

In a manner somewhat similar, the pupil may be taught to ascertain the *object* of a verb, or the objective case of an active verb, by an explanation as follows:—"The noun or pronoun which is the object of the verb, is in the objective case, and governed by the verb. It may generally be known by asking the question, Whom? or What? as in the sentence,

"John struck Charles." If the question be asked, *Whom* did John strike? the answer is, *Charles*. Therefore, *Charles* is in the objective case and governed by the verb *struck*.

It may here be questioned whether those verbs which by most grammarians are called active verbs would not more appropriately be termed *objective* verbs; and thus, by their very name expressing a part of their office, lead the pupil to search for the word, the government of which depends upon them. The terms Transitive, and Intransitive, I reject as useless, and as being to the child, wholly unintelligible sounds. It is true that many grammarians contend in favor of these terms, as expressive and appropriate, because the action of the verb "*passes over*" to the object. But I would ask what action *passes over*, in the expressions, "I heard a sound," "I smelt the odor of the gale," &c. All terms which are not absolutely necessary in the art of teaching to speak properly and write correctly are useless, and should be discarded from the subject of Grammar.

Next to the verb and its nominative, the subject of neuter and passive verbs, with the nominative *after* them may be considered. The participles may then be explained, and the manner in which they may be distinguished from the adjective. And here it is very important that the teacher should convey to the pupil a clear idea of the name, and double character of this class of words—that they are called participles because they *participate* or partake of the nature both of the verb and the adjective—like verbs they have tenses—like adjectives they belong to some noun. The explanation given by Murray cannot be improved; it can only be illustrated by examples:—thus: The participle is distinguished from the adjective by expressing the idea of time, and generally signifying an action; while the adjective expresses only a quality,—thus, in the expression "a wheel moving rapidly"—the word moving is a participle, because it implies an action,—but in the phrase "*a moving wheel*," the word moving is an adjective because it describes the kind of wheel.

In connexion with the participle may be taken the objective case, governed by the active participles, and the nominative case absolute with a participle. The pupil is then prepared to consider the adverb, and its appropriate syntax; after which the infinitive mode should be taken up; and as this is, perhaps, the most difficult and most complicated part of analysis, it will be

well to dwell longer upon it than upon any other part. In the *Progressive Exercises in English Grammar*, to which I have already referred, there are twenty-seven short and simple rules of syntax, without any exceptions, remarks, observations, &c. and by these few rules the authors maintain that they can analyze any English sentence. Of these rules, *seven* apply to the infinitive mode alone. — So that it will readily be seen that the infinitive mode is, as I have asserted, the most difficult and complicated of all the parts of a sentence to analyze. And yet by means of examples, and practice in those examples, children, at a very early age, may be made to comprehend this, as well as every other principle of analysis. "*Breve iter per exempla*," is an adage that any teacher will acknowledge to be just, who will try it. But if the teacher separate precept from practice, — if he attempt to carry a pupil through the grammar, without allowing him to practice on its principles as he proceeds, and thus make the study of the science a mere exercise of memory alone, he will have a task to perform, to which the fabled labors of Tantalus and Sisyphus will be mere pastime.

After a proper attention has been devoted to the infinitive mood, the pupil should be taught to analyze phrases of all kinds, whether adverbial, prepositional, conjunctive, interjectional, or substantive. In the analysis of phrases, it is proper that each word should be taken separately at first, and afterwards the office which the entire phrase performs should be considered. At this stage of his progress, the pupil may, with advantage, be required to pay particular attention to the relative and compound relative pronouns, especially in exercises where their antecedents are phrases. Particular attention should likewise be given to the construction of collective nouns, or nouns of multitude; and here it is exceedingly important that the pupil should be taught to distinguish such as convey *unity* from those which express *plurality* of idea.

We come now to a principle of much importance, and one which must be clearly understood, in order to avoid the necessity of many rules which encumber the pages of a great majority of those who have written upon English syntax. I refer to *Ellipsis*. It has been stated that twenty-seven short and simple rules embrace all the varieties of pure English construction. Many authors have deemed it necessary to prepare special rules for elliptical sentences. As an intellectual exercise,

however, I know of nothing more useful than the practising of pupils in supplying the ellipses, so as to reduce a form of expression to grammatical rule. It will be found by the teacher, that the pupil will very readily acquire a facility in this exercise which will make him conversant with the various shades of meaning that may be expressed by any elliptical form of words. Besides which, the pages of the grammar are unencumbered by useless rules, perplexing the student, and retarding his progress. The English language has a syntax peculiarly its own — free on the one hand from those intricacies of relation expressed in the learned languages by variety of termination in case and mode, — while it is sufficiently rigid on the other hand, to exact from the learner a proper degree of care and attention. Take, for instance, an example of the difference of meaning produced by the use or omission of the article. Thus, if I should say, my respected auditors paid *a* little attention to my remarks, I should feel honored by their notice. But if I were informed that they paid *little* attention to my observations, I should think, indeed, that I was addressing them to little purpose. Again, if I am told that I have thrown little light on the art of teaching grammar, I should be mortified in having detained you so long. On the contrary, if I am flattered by the assurance, that I have thrown *a* little light on the darkness in which any one has been shrouded, I shall feel that all my labors have been abundantly repaid.

The subject of ellipses presents, as I have already hinted, an exercise of great use and importance to the pupil; and a rigid practice of the analysis of elliptical sentences affords great facility to correctness in rhetorical delivery. It is thus we render one branch of science subservient to the purposes of another, and thus show the beauty and the propriety of those classical representations which picture out the harmonious nine, dancing hand in hand.

In the details of instruction, when a class is before me in the exercise of analysis, it is my custom, when a word presents itself which may be analyzed in a variety of ways, according as the sentence is read, to require the pupil to read it in the various ways in which it can be parsed. I thus unite a lesson in rhetorical reading with grammatical analysis. In selecting examples of this kind, I prefer, at first, those where the grossest errors will occur in the variety of reading, so that no doubt may remain in the pupil's mind as to the proper reading and

appropriate analysis. Thus, in the sentence taken from Mr. Jeffrey's character of James Watt, we have the following expression: "This name, fortunately needs no commemoration of ours." I require the pupil to read the expression so as to make the adverb *fortunately*, a noun in apposition with *name*; and he reads it thus: This name fortunately, needs no commemoration of ours, &c. He at once sees that the pause made before the adverb, preserves the propriety of the syntax, but that if the pause be made after the adverb, the adverb is converted into a noun. A lesson is thus given in the three departments of reading, syntax, and punctuation, while the pupil appears to be attending to syntax alone. Again, in those beautiful lines of Byron —

"Adieu to thee, fair Rhine! how long delighted
The stranger fain would linger on his way,"

if the pause be made after *stranger*, the next word, *fain*, is manifestly an adverb, qualifying *would linger*, — but if the pause be made after *fain*, that word immediately appears to be a noun in apposition with *stranger*.

An exercise of this kind is furnished by every book, and by almost every sentence which is assigned as an exercise in analysis; and goes very far to prove that a knowledge of grammar is indispensable for correct reading.

It may here be remarked that the teacher of Grammar has many difficulties to encounter in the idioms and gradual changes in a language. Perhaps, however, it may safely be asserted that the English language has as few of these obstacles to correct classification and standard rules, as any language that has been as widely diffused, and extensively spoken. It must be admitted that an arbitrary standard, uncontrolled by popular caprice, and barbarous innovations, must be set up; and, although the simplicity of English syntax guards the language in a great degree from these difficulties, yet when they do occur it is more safe that the departures from grammatical propriety should be rejected, than that the copiousness of the language should be extended at the expense of propriety and correct taste. There is a wide distinction between dignified written discourse, and the cant phrases which party politics, or technical allusions frequently introduce into popular expressions; and it will at once be seen, that a language will lose its stability, if the boor and the demagogue, instead of the scholar

and the philosopher are set up as the standards and models of propriety. Although, therefore, grammatical rules are subsequent to the formation of a language, and are merely the statements or deductions drawn from general usage, yet those who form or deduce them should be careful in the quest of general usage, and not mistake the anomalies of ignorance and barbarism, for the form and the features of general speech. It is to the scholar and the philosopher that we are to look for correct deductions from general principles, not to the rude and illiterate peasant, or the idle "*loafer*." It is to him, who seated on an eminence, can command the vista of the past as well as the present that we are to turn if we wish for a correct representation of what is, or what has been. Language is not the creation of a day. It rolls down to us from antiquity, and in its descent it gathers like the rolling ball of snow, and changes its form as it is indented by the surfaces over which it glides. He, therefore, who would analyze its original structure, must be intimately acquainted with the channels through which it has passed; the natural effects of the objects which impede or expedite its progress, and the materials by which its mass is augmented, or its rough edges are worn off.

If the English language is in danger from any quarter, it is the sycophancy of the demagogue, whether of letters or of politics, which it has most to fear. There is, at the present day, too great a disposition among public speakers to flatter the rabble, and seek popularity by the adoption of local phrases and cant terms, which are sweet to the ears of those whose fancy can revel only in low epithets and vulgar phrases. The language of Hooker, Milton, and Cowper, of Johnson, Addison, Swift, Steele, Goldsmith, Campbell, Byron, Scott, Moore, and Southey, can receive no ornament from the mouths of those whose lips are eloquent only in party slang and political cant. Here, then, the teacher has a task of much moment to perform. He should carefully point out to his pupils the inconsistencies and impurities which are too often found in the speeches and the writings of popular men and authors, and endeavor to form in the pupil's mind, correct ideas of pure English style. The language, in the opinion of Dr. Lowth and most other philologists, excels, in simplicity, all the languages of scientific nations, ancient or modern. Let the teacher, who is to form and direct the taste of the young, carefully look to it, that this beautiful feature be not marred.

After the pupil has been carried through the principles of analysis according to the plan which I have proposed in the suggestions already made, the synthesis of the language should be the subject of attention. Preparatory to this, it will be a useful exercise to require him to commit to memory the rules for the formation of the plural number of nouns, the formation of the possessive case, the mode of distinguishing the genders, the comparison of adjectives, the proper use of pronouns, &c.; under each and all of which principles, copious examples of faulty expression should be given for his correction. Exercises on the verbs should follow next in order; particularly such as will enable him readily to distinguish those which require the nominative from those which admit only the objective case after them. In connexion with the verb, the participles present themselves to notice; and here I cannot refrain from allusion to a barbarism which has lately crept into partial favor, and which, it is feared, will, unless teachers unite in condemning it, become a part and parcel of the language. I refer to the use of the words *is being*, before the perfect participle, as a substitute for that well known idiom, by which the present participle of an active verb is used in the passive sense. Such expressions as the following have recently become very common, not only in the periodical publications of the day, but are likewise finding favor with many of our popular writers:—"The house is being built." "The street is being paved." "The actions that are now being performed." * "The patients are being prepared." The usage of the best writers does not sanction these expressions; and they therefore must be condemned. It would certainly sound strange to our ears to be informed that "the king of Spain has been seriously indisposed, but that he was *being improved* at the last dates." "Every language," says Mr. Booth in his principles of English Composition,† "has its idioms, which pedants alone would attempt to change. For some time past the bridge is being built, the tunnel is being excavated, and other expressions of a like kind have pained the eye and stunned the ear. Instead of the stone is falling, and the man is dying, we shall next be taught to say, the stone is being fallen, and the man is being dead." Mr. Pickbourn in his very valuable treatise on the Eng-

* See Progressive Exercises in English Grammar, Part 2d, Page 20.

† Page 12, 2d London Edition. 1833.

lish Verb, gives us the following rule, which may well be studied by these affected refiners of the idiom of our language. It may here be remarked that Mr. Pickbourn's authority is paramount; as he has, in the volume referred to, presented a more clear, methodical, and philosophical account of the verb and its derivatives than any or all who have preceded or followed him. "Whenever," he says, "the participle in *ing* is joined by an auxiliary verb, to a nominative capable of the action, it is taken actively; but when joined to one incapable of the action it becomes passive. If we say "The men are building a house," the participle *building* is evidently used in an active sense; because the men are capable of the action. But when we say, "The house is building," or "Patents are preparing," the participles *building* and *preparing* must necessarily be understood in a passive sense, because neither the house nor the patents are capable of action."

The expressions which we have condemned will appear faulty also, if we consider the *time* expressed by the words *is*, *being*, and *built*. The participle *built*, implies that the action *is performed*. Whatever *is built*, or *is being built*, certainly requires nothing to finish the action of building, for the word *built*, wherever we place it, or with what word soever we connect it, certainly implies a *finished* action; and if *finished*, it cannot in any sense imply an action which is now incomplete. Those, therefore, who squeamishly object to the apparent inconsistency of using an active participle in a neuter or passive sense, must sharpen their appetites to digest a cruder inconsistency, and use their vain endeavors to reconcile the discrepancy between past and present time, in order that they may use them indiscriminately.

To return to the subject of synthesis; it is to be remarked that great attention must be paid to the proper use of the pronouns. The exercises for the correction of errors in the use of the pronouns should be copious and extensive. Few persons can be found who invariably use the pronouns, especially the adjective pronouns, correctly in writing; still fewer are there, who, in colloquial language, do not frequently err in this respect. How often we hear such directions as the following, in the mouths even of the teachers of grammar:—"No one must leave *their* places,"—"You have been idle *this* two hours,"—"Let each one come in *their* turn," &c. "Every boy must close *their* books,"—"Every person, whatever be

their station, is bound by the rules of morality," &c. ; and even in one of the most judicious and tasteful selections for the reading exercises in our first classes, compiled by a most distinguished scholar and poet, who by the way is not chargeable with the errors in selections, which he did not feel authorised to correct, we find the following monstrous expression : —

"Here on a cotton-wood tree, an eagle had fixed *its* nest, and seemed the undisputed *mistress* of a spot, to invade which neither man nor beast could venture across the gulf that surrounds it ; while it is farther secured by the mist that rises from the falls. * * * * The river is still in the act of cutting down the bottom of an ancient lake, and will require many ages to accomplish its work, or to reduce the whole to a moderate and uniform declivity. The eagle may then be dispossessed of *his* ancient and solitary domain." You will observe that the sentence begins with making the eagle of the neuter gender, — the eagle had fixed *its* nest ; — the poor bird is immediately afterwards changed into the feminine, and becomes the undisputed *mistress* of the spot. But it is not long before she is stripped of her feminine loveliness, and invested with royalty, merely that she may be dispossessed of *his* ancient and solitary domain. This extract is not taken from an English Bard, but from a Scotch Reviewer, — it is from that high authority, the Edinburgh Review. Had the British Lion been treated thus, the whole science of pyrotechnics could scarcely be thought able to furnish an adequate storm of squibs and rockets, to punish the assailant. Thanks to the patriotism of our country, the American Eagle needs no such defenders.

Among the exercises on the verbs, especially the irregular verbs, it should not be forgotten that frequent errors are made by the use of the imperfect tense for the perfect participle, and the perfect participle for the perfect tense. Copious exercises, therefore, should be given in order that the pupil may acquire skill and readiness in the correction of such errors. In connection with the verbs also, it should not be forgotten that there is a propriety to be studied in the prepositions which are used after certain verbs, and other words. Thus we *boast of* — *bestow on*, *confide in*, &c. Many of the prepositions are improperly used. Take an example, "Her sobriety is no derogation *to* her understanding." Now the preposition *from* and not *to* should be used after the word

"derogation," and the sentence should be, "Her sobriety is no derogation *from* her understanding." Errors of this kind are frequently found in our best writers, and they therefore require the constant vigilance of the teacher, and the attention of the pupil.

There is another very common error in the use of neuter verbs in such expressions as the following, "*I am come*," — "*I was fallen*," — "*I am grown*," — "*The tumults of life are not begun*," &c. These expressions are sanctioned by the usage of the most distinguished theological writer of this western continent, — but notwithstanding, I venture to assert that they ought to be condemned as a useless anomaly, although Murray and Lowth do not condemn them; and the former expressly asserts, that "the neuter verb in *some instances* admits the passive form." The question, however, arises, whether this departure from grammatical consistency adds any thing to the beauty, the harmony, or the copiousness of the language. If not, why should it be allowed? Certainly the expressions, "*I have come*," — "*I had fallen*," — "*I have grown*," — "*Tumults have begun*," are as elegant as those which I have already quoted; and as the use of the objectionable phrases creates the necessity of a new grammatical rule, they may as well be given up. Mr. Pickbourn in his *Dissertation on the English Verb*, decides against them. Although, therefore, these forms of expression are sanctioned by such high authorities, yet reason and analogy will not justify us in assenting to their decision; for, besides the awkwardness of the expressions they are objectionable as an unnecessary anomaly.

The allowable abbreviations of some words have also led into errors which have almost incorporated themselves with the language. Thus, the abbreviation of the expressions "*You had*" and "*You would*," into "*You'd*," has caused "*You had*," to be used for "*You would*." Thus in the sentence, "I'd rather be a dog and bay the moon than such a Roman," we hear read, "*I had rather be a dog*," &c. Again the distinguished and almost faultless Cowper says —

"No, dear as freedom is, and in my heart's
Just estimation prized above all price,
I *had* much rather be myself the slave
And wear the bonds, than fasten them on him."

Once more, Shakspeare makes Cassius say —

"I had as lief not be, as live to be
In awe of such a thing as I myself."

Now in all these cases, it is very evident that the verb "*be*" can never follow the auxiliary "*had*." We cannot say, "*I had be*;" — but we may say, "*I would be*." It is probable then, that the authors originally wrote the abbreviated form "*I'd*," for "*I would*," and that either carelessness or ignorance in transcribers, substituted in all these phrases, "*I had*," for "*I would*." I deem these little things of sufficient importance to be noticed on this occasion, because there are probably present, some who, like myself, have found difficulty in reconciling poeticisms with grammatical rule.

Without exhausting the subject I feel that I have made a heavy draft on the patience of my hearers, and the hour admonishes me that I must prepare to draw my remarks to a close. I cannot refrain, however, from exhorting the practical teacher to seize every opportunity that may be afforded, of communicating a lesson in Grammar by the correction of every error in the common colloquial expressions of his pupils. Not a day nor a half day passes in the school-room, without affording abundant opportunity for such lessons or corrections, and the teacher may rest assured that these "*unwritten*" lessons are most forcible, and most permanently retained.

The reading books which are used in the school-room, afford many opportunities for the display of critical skill in the application of grammatical rule. The best selections consisting of extracts from the most distinguished writers in the language, afford many opportunities, of which the skilful teacher may, with great advantage, avail himself in applying and fixing the principles of correct phraseology. And I have been taught by the experience of many years, that what is acquired in this way, is more interesting to the pupil, more conducive to his improvement, and becomes more permanent in his memory than any thing which is learnt in any other way.

Before drawing to a close, I must be permitted to allude to a principle which is more frequently violated than any other with which I am acquainted; and if no more light had been thrown upon it than Mr. Murray's Abridgment has shed, it would probably continue to afford the most copious fountain of error that exists in connection with the spoken or written language. I allude to the 13th Rule of Murray's Syntax, which is in the following words: "In the use of words and phrases which

in point of time relate to each other, a due regard to that relation should be observed." The explanation which Mr. Murray has given of this rule, and its application, in his original work is clear and satisfactory ; but the rule itself, as it stands in the abridgments in common use, is vague and unsatisfactory ; and I have known some teachers, enjoying considerable reputation in their profession, who altogether omit to notice the rule, or allow their pupils to pay attention to it. As the errors arising both from written and spoken language from neglect of this rule are exceedingly numerous, I deem it not impertinent nor indelicate, on this occasion to quote from the Second Part of the *Progressive Exercises in English Grammar*, the substitute for Mr. Murray's 13th Rule, just quoted, together with the explanation which is given to illustrate the errors arising from a neglect of attention to this rule. It is contained in the paragraph marked No. 108, page 48th, and is in these words : —

" In the use of verbs and words which express time, care must be taken that the proper tense be used to express the time which is meant. Thus, if I say, I intended *to write* yesterday, it means that the action of writing was to be performed at that time, namely, yesterday. But if I say, I intended *to have written* yesterday, it means that the action of writing was to be performed at some time previous to yesterday. Again, in the sentence, "The Lord hath given, and the Lord has taken away ;" as the verbs are both in the same tense, the words imply that the Lord gave and took away at the same time, which is impossible. It is manifest that the action of giving was first performed, and then the action of taking away ; and the sentence should be, "The Lord gave, (that is, at some former time,) and the Lord hath taken away (that is, *now*.)" Again, in the sentence, "The Bishop declared that virtue *was* always advantageous ;" it is to be remarked that each of the verbs in the past tense, carries the time back one degree earlier ; and by supplying such words as will specify the exact time, it will be seen that the sentence is incorrect : Thus ; "The Bishop declared (*last week*) that virtue was always (*before that time*) advantageous ;" (but that at that time, namely, last week, it had ceased to be so.)" This explanation will show why the sentence is incorrect, and that it should be, "The Bishop declared that virtue *is* always advantageous."

I have already stated that the neglect of this regard to the

time, expressed by the various and respective words employed in a sentence is a very fruitful source of error. Even the translators of the Bible, which is considered the most correct volume of its size in regard to grammatical accuracy, in the whole circle of English literature; yet, even these eminent scholars, in translating the narrative of the miracle performed on the son of the widow of Nain, have at times been betrayed into error. Witness the following sentence: "And he that *was* dead sat up and began to speak." And in another place: "The multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame walk, and the blind to see." The want of a pluperfect participle in our language leads to a circumlocution in the correct expression of the idea which will avoid this inconsistency in time. It should be, "He that *had been* dead," &c.

How often we see in the advertisements of the day, such expressions as the following: "Mr. Smith *would* respectfully inform his friends and the public that he has just opened a choice collection of goods," &c. The question naturally arises, On what conditions *would* he, — or if he *would*, why does he not? The advertisement should be, "Mr. S. respectfully *informs*," &c.; for that is the express object of his advertisement.

The last principle of synthesis to which I shall refer, is the key-stone of the whole arch. "All the parts of a sentence should be so constructed that there shall appear to be no want of agreement among them." And here the greatest attention is required of the teacher, to point out to the inexperienced pupil, the inconsistencies in the arrangement, the diversity of structure, and all the imperfections in the sentence. No definite rule or rules can be given which will enable the learner to make the parts of a sentence agree in themselves and with one another. They should be diligently compared, and a similarity of construction be carefully maintained — verbs in different modes, nouns and pronouns in different cases, &c. must not be connected by the same conjunction — ellipses must not occur, when it would cause any want of harmony in the construction; and above all things, the pupil must be taught that no sentence can be considered grammatically correct, which cannot be analyzed or parsed by the authorized rules of syntax.

I have now finished the remarks which I proposed to offer on the Analysis and Synthesis of the English language; and the mode which I recommend in teaching them. The subject of

Prosody, although it forms a distinct branch of the subject of Grammar, the time to which I am restricted will not allow me to approach. I regret this the more, because I have some peculiar views on this subject which I wish to have corrected or approved by the voice of experienced teachers.

I have only to add, that the subject of Grammar is too extensive to be treated of in any single lecture, how patient soever the hearers may be. It is intimately connected with many of the higher departments of science, and especially with those of Logic, Rhetoric, and Elocution. It takes the infant from the cradle, and conducts him through long and winding paths, until he reaches the pinnacle of the Hill of Science. The mother who is bending with eagerness over the cradle of her child, or listening with fond anxiety to the first efforts of feeble and imperfect accent, scarcely dreams that while she is teaching her young charge to lisp the fond names of father and mother, she is toiling in the arduous task of grammatical instruction. In the department of Orthography, it is the study of the simple abecederian, who is just learning the names of those arbitrary signs which represent the elementary sounds of the language; or the art of combining those signs in a proper manner to express the words which are the constituent parts of discourse. In the departments of Etymology and Syntax, it affords an opportunity for the display and cultivation of the powers of the mind; analyzes the mode of communicating ideas; and assists in expressing those ideas with propriety. In the department of Prosody, it teaches the correct pronunciation of words, the tones and modulations of the voice, by which the nicest shades of meaning are discriminated; and gives to the poet and the orator the means of pleasing, instructing and persuading.

Of Grammar then, to borrow the style and almost the language of the venerable and judicious Hooker in his eulogy on Law: — Of Grammar, then, no less can be said than that she is the mother of the sciences, the great parent of human written and unwritten lore. Without her, laws lose their precision, and knowledge its certainty, — the discoveries of one age would be buried in the ignorance and fanaticism of another; and human efforts would be weak and unavailing, against the powerful attacks of blind, and deaf, and “dumb forgetfulness.” “All things must do her reverence, the least as feeling her influence, — the greatest, as not exempt from her power.” Her

thralldom is the universal chain which preserves the harmony in the great circle of the sciences ; and if her authority be overthrown ; if the standard of rebellion be raised against her, the exact sciences would lose their character, the arts of eloquence and persuasion their force, and rhetoric and poetry would be shorn of their grace and beauty ; — the wisdom of antiquity would have been prostrated with its architecture, — the light which from time to time, and from generation to generation has enlightened the dark corners of the earth, could never be concentrated into a central blaze ; and science, that now melts the most obdurate masses with the breath of her mouth ; that “ finds a way where all is trackless ;” that penetrates the secrets and recesses of nature ; that raises her glassy eyes to the skies, and explores the fields of infinite space until she almost sees the invisible throne of Deity, would have lived but to mourn her children as they were devoured by the insatiable cravings of time, or like the fabled Niobe, be converted into marble as she beholds the loved ones pierced by the unrelenting arrows of the destroyer.

THE HISTORY OF THE

REIGN OF
HIS MOST EXCELLENT
MAJESTY
CHARLES THE FIRST
BY
JAMES HALLAM
OF THE MIDDLE TEMPLE
ESQ.
IN TWO VOLUMES.
LONDON:
PRINTED BY J. STURGEON, ST. MARTIN'S LANE.
1794.

LECTURE VII.

ON THE

MUTUAL DUTIES

OF

PARENTS AND TEACHERS.

By DAVID P. PAGE.

10 May 1945

10

10 May 1945

DUTIES OF PARENTS AND TEACHERS.

It is matter of deep regret, that a profession, which affords so extensive a field for usefulness as the teacher's, should be so generally crowded with difficulties and discouragements, as to compel a large portion of the talent, which might otherwise be engaged in it, to seek employment and distinction elsewhere. In high hopes and with flowing spirits, many a young man enters upon the business of instructing, carrying to the work a well-furnished mind, and a large share of zeal, — when suddenly and unaccountably to himself, he finds that he is surrounded by trials he had never foreseen, — troubles which have come without his seeking, and of such a nature as to render his situation any thing but desirable. He does what his ingenuity and his own warm, fresh heart suggest to remove the evils ; but, though he may change the place, he too often still keeps the pain. A few weeks, or perhaps months pass heavily away in vain attempts to find some mitigation of his difficulties ; his days being spent in patience-trying effort, and his nights disturbed by dreams of the future, which are but a literal transcript of the past ; or, if they take not their form from the finished day, they still can hardly be so extravagant as to be beyond the probability of fulfilment on the morrow. Between his waking and his sleeping labors, — his rest being a toil, and his toil a pain, — finding daily his strength failing him, his flesh wasting away, his health suffering, and his soul sinking, he de-

termines to have RELIEF ; not, however, by committing suicide, for that would violate the law of nature and the law of God ; but by *abandonment of his profession*, which neither violates that instinct, teaching that "self-preservation is the first law of nature," nor that passage of scripture which declares, that "if any provide not for his own, he hath denied the faith, and is worse than an infidel." This probably is in substance the history of more than one half of those who commence school-teaching with a view to make it a permanent profession.

There are others, however, who have nerve enough to outlive their first six months, and who devote themselves unremittingly to their labors for a longer period ; but very few among these ever become so attached to their chosen employment as to be unwilling to leave it for some other occupation, which may offer ; an *expedient* which, we believe, almost every professional teacher has taken into his calculations for the future, and to which he looks forward with no very particular reluctance.

The profession of the teacher is certainly an important one ; it should be a *happy* one. The adverse influences should be removed, and the teacher should be left free to devise his own plans, and to find his enjoyment in witnessing the success attendant upon their execution. We would not ask for greater emolument, — though considering the fact, that a teacher's best years are spent in his duties, and when his best years are passed away, an enlightened community usually judges him not only unfit for school-keeping, but for every thing else, we are constrained to believe, that the matter of compensation has been little enough thought of. We would not ask for greater respect and attention ; we believe, that in New England, the instructor has received his share of these, in proportion to his merits. But we would ask for sympathy ; for soul-cheering sympathy, on the part of the parents of those we are called to instruct ; we would plead for their aid as far as they can assist us, and then we could go to the work at least with some gleanings of encouragement.

We have spoken of the difficulties of the school-teacher. It is not our purpose to enter into a detailed enumeration of these ; it is sufficient, perhaps, for us to *allege*, THAT A LARGE PART OF THEM HAVE THEIR ORIGIN IN THE WANT OF CO-OPERATION, OR THE MISDIRECTED INFLUENCE OF THE PARENTS.

Nor shall we on this occasion labor to arrange proofs of this

position. It is a remark among teachers, as common as household words, that "school-keeping might be a delightful employment, if one could take his pupils entirely out of the reach of their parents." The experience of those who have had charge of academies in the country, where the pupils chiefly were away from their own homes, goes to establish the same point; and any one, who has attentively watched the course of events in one of those important communities which we call a school district, cannot have failed to draw the conclusion to which we have come.

We would not, however, advocate the removal of the young from their parents for the purposes of education, except in extreme cases. We believe that our Creator has wisely established the family relation, and that it is our duty to draw out and render available its uses, rather than by extinction of the relation to destroy its abuses. We believe, indeed, that the child *can be best* educated among those of his own kindred, provided parents and teachers can by any means be made to understand one another's relative duties and obligations.

Enough has now been said to show that the subject assigned by the government of the Institute for my consideration, to wit: "THE MUTUAL DUTIES OF PARENTS AND TEACHERS," is one of no minor importance; it is for me to regret that it fell not into abler hands.

Between parties, who are so often brought into collision, it is highly desirable there should exist some well defined mutual understanding. In many of our public schools the usefulness of one teacher after another is effectually destroyed; the youth not only suffering from the interruption of their studies, but also from the angry looks and harsh words witnessed at home, the parents meantime working themselves up into the exercise of bad feeling, where, perhaps, nothing is designed but good. They are often parents, who feel sufficiently the importance of education, whose impulses are sufficiently powerful, if only moved in the right direction, to carry them into the performance of every good word and work. They make, it may be, liberal appropriations for the support of their schools, — but after all, *the atmosphere is unhealthy*. One sun after another rises upon them, only to raise the vapor and the mildew, — and shorn of their beams and robbed of their warmth, they go down in clouds and tempests, while the district over which they have passed is left in still greater darkness, and the

chill and the gloom of a winter's midnight yet hang over them, perhaps only to be again made more visible by the rising of another luckless luminary.

But why is this? Why all this waste of strength, of money, and of talent? Why so often must the teacher on the one hand, and the parent on the other, row in opposite directions? Let us for a few moments inquire into the causes of the difficulty, and then we may hope the better to adapt a prevention or devise a remedy.

What, then, are some of the causes of misunderstanding between parents and teachers?

1. *Parents do not sufficiently feel the importance of schools.* After all that has been said in our halls of legislation, in our political assemblies, in our public journals, and in our pulpits, upon the importance to a free and independent people, of a good education, there are many, very many, who have no adequate notion of its value. This lack of appreciation will show itself in many ways, to make the duties of the teacher more arduous. One man keeps his son from the school on the slightest occasion; another, by the same spirit, refuses to furnish the various facilities, which the teacher may deem necessary for the prosecution of study. Now while such is the state of feeling in the parent's mind, the business of instructing his child, who will most assuredly partake of his father's spirit, will be more arduous than the making of bricks and furnishing the straw under the task-masters of the Egyptian monarch.

2. *A false standard of excellence and attainment for our schools in the minds of parents,* is another source of much difficulty and inconvenience to the teacher. The standard of their own attainments and of the school of their boyhood is put by many parents, for the youth and schools of the present day. They seem not to reflect that a child, in order to maintain his comparative standing in society now, must know more than if he had lived fifty years ago, — because the progress in education, without claiming much for the "march of intellect," having kept pace in some ratio with other things, the whole body of the people are more advanced. Having in view a standard so low, the parent grudgingly furnishes the books and apparatus, which may be needed to carry his son beyond his own level, — and he sees no beauty or fitness in the plans and measures of the teacher, so unlike the instructor of his own early years. He has serious objection to all classification in

the school, because, as he says, he studied "single handed," — and he is unwilling his child should be compelled, by any such "*machinery*," to go beyond the limits prescribed in his own mind.

3. *A suspicious spirit on the part of parents*, is another cause of misunderstanding. So universally does this operate on the minds of parents — induced, perhaps, by some failure or deception in a former teacher — that, for some weeks, in many districts, they seem to stand on the *opposite side*, to watch for the appearance of some *fault*. It would seem to be their motto, — "We will believe *no good* till we see it." The children, always ready imitators and quick of discernment, catch the same spirit, and watch for some imperfection, which they feel encouraged to report at home as soon as they see it, or *think they see it*. Faults, then, and not excellencies make the first impression both at school and at home; and that teacher, under such circumstances, must be a wonderful man and wonderfully fortunate, if he can ever attain to a good degree of their confidence, — which, if gained, must be gained after long trial, patient effort, *yet so as by fire*.

4. *A disposition to dictate*, is another cause of the difficulty. In New England, men often have some adroitness in various kinds of business. The farmer, for instance, if he be a true Yankee, may at the same time be a carpenter, a wheelwright, a shoemaker, and a blacksmith — *for all his own purposes*. If he do not operate in all these departments, he feels perfectly at liberty to direct how the work shall be performed for him. So most parents feel disposed to give lessons to the schoolmaster. If they call a physician, he may administer to his patient either *calomel* or *lobelia*, as he chooses; but the teacher must first hear their direction in his profession. And the most unfortunate part of it is, that the dictation usually comes to the teacher *through the pupil*, who, by the time he delivers his message, has pretty thoroughly imbibed the spirit of it, — and what part of it might be yielded by the parent, is sure to be insisted on as a matter of right by the child.

5. *A want of personal acquaintance between the parties*. Teachers in many of our schools spend months, and in some instances years with youth, whose parents they have never known. The parents during this time have probably formed their opinion of the teacher, perhaps have expressed it freely either for or against him, and yet, have never spoken a word

with him, and very likely may not even know him by sight. They can understand but little of his character, of his temper, or of his interest in his school. All they can know of him is derived through their children — a knowledge which, to say the most for it, *may be right or it may be wrong*.

Let us not, however, be understood to place all the causes of these evils at the door of the parents. We say it with sorrow — teachers have too often rendered themselves *unworthy* of the confidence and co-operation of parents. It must be admitted, however humbling the fact, that the office of the teacher has not unfrequently been filled with the personification of indolence, selfishness, and imbecility. Men have sometimes entered upon the business of teaching from no higher motive than their incapacity to gain a livelihood in any other way. Through the supineness of school committees, and the misdirected sympathy of some of their influential friends, there have been not a few men, who have gained their situations by the *paper qualifications* which they carried in their pocket-books, and who, so far as usefulness in their schools was concerned, might as well have been themselves *paper men*.

There is another order of teachers found in our district schools, who, it seems to us, except from motives of heaven-born charity, rarely ought to be employed. We refer to that large and very respectable class of young men, who are members of some college or other seminary, and who resort to school-keeping solely for the purpose of obtaining the pecuniary means to meet their further expenses. Many of these intend to prosecute their own studies to keep pace with their classes, while they have not the most distant thought of ever becoming permanent teachers, — of course their success and their reputation as instructors are minor considerations with them, so they find on rejoining their classes, that they have not "lost ground." Some of this class may faithfully discharge their duties, — but many others manifest more interest in the progress of school hours as indicated upon the dials of their watches, than they do in the proficiency of their pupils; and spend more of their strength in their own service than in that of their schools.

The regular teacher too, may have his faults. He may have but little in his character which is attractive or conciliatory. He may be too self-sufficient, too pedantic, or too haughty. He may announce his plans without any apparent

wish to explain them, should he be reasonably requested so to do. He may be an *off-sided* man. If the people among whom he resides put the wheel in motion and excite the electric fluid, he may refuse to hold the conductor, and so no spark would be kindled. Should they bow in the street, he may "set his face like flint," and "let his course be right onward," and thus chill all their good feelings in the very bud, and seal up by a relentless frost all the fountains of mutual sociality.

Where the foregoing causes exist they must always produce a most unhappy state of things; and the teacher who attempts to go forward while they operate, will most certainly "rue the day" when he first set his face upon school-keeping.

It is desirable all should understand the means of avoiding these evils, if they do not exist, or of removing them where they have gained a place.

In education, as in all other things, *prevention* is more valuable than *cure*. The teacher will, therefore, spare himself many pangs, and secure the foundation of much usefulness, if he can so conduct matters, as to prevent the existence of any cause of difficulty between himself and the parents of his pupils. This business of prevention lies partly with the teacher, and partly with the parents themselves.

We are now prepared, in consideration of these *mutual deficiencies*, to enter more particularly into the subject assigned. We shall, for the sake of arrangement, treat of the duties of each party separately, and shall commence with the

DUTIES OF THE TEACHER.

1. *He should imbue himself with a feeling of the importance of his work.* If he would gain the confidence of his employers, he must be prepared to show to them evidence of a living interest in his profession. But this cannot be shown unless it be deeply felt. In contemplating his duty, the teacher should form elevated conceptions of his sphere of action, and he should aim at nothing less than such an ascendancy over the minds of his pupils, as will enable him to govern, to instruct, and to elevate them as moral beings, as these several acts should be done.

2. *He should seek frequent opportunity of intercourse with the parents.* Though the advances toward this point, by the strict rules of etiquette, it would seem, should be made by the parents themselves — (as by some it is actually and seasonably

done) — yet, as a general thing, taking the world as we find it, the teacher must take the lead. He must often introduce himself uninvited to the people among whom he dwells, calling at their homes in the spirit of his vocation, and conversing with them freely about his duty to their children and to themselves. Every parent of course will feel bound to exercise courteous civility in his own house, — and, by such an interview, perhaps a difference of opinion, a prejudice, or a suspicion may be removed, and the foundation of mutual good understanding and cordiality may be laid — if done in a right spirit it certainly will be laid — which many little troubles can never shake. It may be very useful to have an interview with such parents as have been disturbed by some administration of discipline upon members of their families. Let us not be understood, however, to recommend that the teacher should ever go to the parent in a cringing, unmanly spirit. It would probably be far better that the parties should ever remain entire strangers, than that their meeting should necessarily be an occasion of humiliating retraction on the side of the teacher. Neither should the parents ever be allowed to expect, that the teacher always will, as matter of duty, come to their *confessional*. This is not our meaning. But in our opinion the meeting of the parties as men, as gentlemen, as Christians, as coadjutors for the child's welfare, will always be attended with good results.

3. *He should be willing to explain all his plans to the parents of his pupils.* If they had implicit confidence in him, and would readily and fully give him all the facilities for carrying forward his designs without explanation, then, perhaps, this direction might not be necessary. But as the world is, he cannot expect spontaneous confidence. They wish to know his designs, — and it is best they should be informed. The readiest way for the teacher to interest them in the business of education, will be freely to converse with them concerning the measures he intends to adopt. If his plans are judicious, he of course can show good reasons why they should be carried into effect; and parents in general, are ready to listen to reason, when it is directed to the benefit of their children. Many a parent upon the first announcement of a measure in school, has stoutly opposed it, who upon a little conversation with the teacher, would entertain a very different opinion, and ever after would be most ready to countenance and support it.

It seems to us a teacher may *safely encourage inquiry* into

all his movements in school. There is an old saying — in our opinion a mischievous one — which enjoins it as a duty upon all, to “*tell no tales out of school.*” We see no objection to the reverse of this. Why may not every thing be told, if told correctly? Would it not do away very much of the existing suspicion already spoken of, if it were understood that there was no *mystery* about the school? Let this be the case, and the teacher would be careful never to do anything, or say anything, which he would not be willing to have related to the parents, or even to be witnessed by them. We would that the walls of our school-rooms were transparent as you look inward, so that any individual unperceived might view with his own eyes the movements within. We believe there has already been too much mystery within our school-rooms, and the sooner we have daylight the better.

In this connection it may be proper to suggest, that the teacher should encourage the frequent visitation of his school, by the parents of his pupils. When this takes place, let him be exceedingly careful that he does not, in any instance, deviate from his accustomed usages on their account. Let all the recitations and explanations be attended to, all praises and reproofs, all rewards and punishments be as faithfully and punctually dispensed as if no person were present. Such visitations, it is believed, would be highly useful under *such circumstances*. But if the teacher make them the occasions for the exercise, before his school, of ostentation and hypocrisy, then no good results may be expected.*

4. *The teacher should be frank in all his representations to parents, concerning their children.* This is a point, upon which many teachers most lamentably err. In this, as in every other case, “*honesty is the best policy.*” If an instructor inform a parent during the term, that his son is making rapid progress, or, as the phrase is — “doing very well,” — he excites in him high expectations; and if, at the end of the term, it turn out otherwise, the parent, with much justice, may be

* The question has been started, we are aware — “Should punishments ever be inflicted in the presence of strangers?” We are strongly inclined to the affirmative of this question. If the teacher is known to deviate from his common usages on such occasions, he may always expect more or less idleness and confusion when he has visitors in his room. If, on the other hand, his pupils *know where to find him*, they will very seldom need reproof or correction before strangers. Something, however, may be said on the other side.

expected to load him with censure instead of praise. Let a particular answer, *and a true one*, always be given to the inquiry — "How does my son get along?" The parent has a right to know, and the teacher has no right to disguise any of the facts. Sometimes private teachers have feared the loss of a pupil, and have, therefore, used some *indefinite expression*, which, however, the doating parent is usually ready to interpret to his child's advantage. But sooner or later the truth will appear, — and when the teacher is once convicted of misrepresentation in this particular, there is rarely any forgiveness for him. For this reason and for his own love of truth, for his own reputation and for the child's welfare, he should keep nothing back. Tell the whole story plainly and frankly, — and the parent, if he is a gentleman, will thank you for your faithfulness to him; and if he have any sense of justice, he will be ready to co-operate with you for his son's improvement.

The main duties, which the teacher directly owes to the parent, we think we have now noticed. He should study faithfully and feelingly the relations he sustains to his pupils and their friends; he should carefully perform every known duty in its time and after its manner, according to the dictates of his own conscience. Let him do this, and he can be happy in his own mind. Yet, when he has done all he can do, the question of his *success* will depend very much upon the PARENTS OF HIS SCHOLARS. They must come forward and crown the work, or very much will, after all, be wanting.

Let us, then, devote a few pages to the consideration of the

DUTIES OF PARENTS.

On entering this part of the subject, we feel an impulse to speak plainly and feelingly. We have had more than ten years' feeling on this subject, and, if we have not always felt right, we certainly have, at times, felt intensely. It will be difficult in what remains of this address, to define *all* the duties of parents. It will be our object to speak of some, such as most strongly suggest themselves to our mind.

1. *Parents should reciprocate the attempts of the teacher toward a mutual understanding.* It will discourage the most faithful instructor, if at the outset, he meet with coldness and unconcern. The parents should never forget, that the teacher is their appointed *coadjutor* for the time being, to educate their children, — and as they love their offspring and desire their

advantage, so they should be ready to encourage all the advances which he may make toward the better understanding of their wishes and intentions, and the explanation of his plans.

2. *Parents should candidly listen to the plans of the teacher, and, unless they are manifestly wrong, should do all in their power to aid him in the execution of them.* We say *unless they are manifestly wrong*. Many parents suppose, if a teacher's modes and plans are not the *best*, in their opinion the *very best*, they are under no obligation to help them forward. But we say, every teacher may not have the wisdom to devise abstractly the best plans, (for all teachers are not alike,) yet most likely such as he will devise, will be the *best for him*. He has taken much time, and after long solicitude and many desires to be useful, he has fixed upon a course — one, which under all the circumstances may seem *to him* the best. Now suppose this course should chance to strike the parents' minds unfavorably; shall they at once abandon the teacher, give up all hopes of benefit from the school, and withdraw their co-operation? Is it not rather their duty, either to suggest a "more excellent way," which they may ever do, if they have a right spirit, or to give their co-operation in carrying out his plans — such as they are? The teacher, be it remembered, is appointed to conduct the school for the time, and unless *his services* and *his plans*, however inferior they may be, are rendered useful, the youth are, for the time, to be the losers. Parents may be as particular as they please in the choice of their teacher, and in requiring the highest rate of qualifications; but after they have appointed him their *teacher*, they cannot without a breach of contract, withhold from him their co-operation. If they have been imposed upon, — if the incumbent is found to be absolutely incompetent for his office, they may decently dismiss him, and employ another, — but to continue a teacher in office, in whom they have no confidence, and whom they refuse to aid, is a breach of good faith; it is a violation of the axiom that "*two wrongs can never make a right.*"

As a general rule, we repeat it, the teacher's own plans will be found decidedly the best for him, — and it is no good policy for parents, upon slight causes, to attempt an obtrusive interference. The right of adopting his own measures, as a general thing, should be conceded to the teacher; and all pa-

rents will find their own interest promoted and their children's advancement accelerated, in cheerfully aiding him.

3. *They should thankfully listen to the teacher's faithful account of their children, even if that account be not a flattering one.* We have before said, that the teacher should be *frank*, always telling the parents the *whole truth*, and *nothing but the truth*. This must sometimes of itself, be an unpleasant duty. It is self-denying enough for the teacher to make an unfavorable statement demanded by his duty, under the best circumstances, — and the trial is peculiarly severe when the parent receives it with expressions of displeasure, or perhaps, of undisguised reproach. Nothing should deter the teacher, however, from the faithful discharge of this duty, — but we do say, he has a just right to expect cordiality and gratitude on the part of the parent for his faithfulness, whether his tale be bright or dark, — and the good and wise parent will always exhibit them.

4. *Parents should visit the schools which their children attend.* Without this, they can have no very correct idea of the state of things in the school-room. Common report concerning the affairs of a school, is not always correct. By visiting the school, parents can at once see, if the teacher is honest, the comparative standing of their children; they will become more interested in the objects and business of the school, and, what will be of infinite worth both to teacher and pupils, it will convince them all, that the parents have some sense of the importance of the improvement made there. The pupils will be quickened to diligence, and the teacher to activity and faithfulness, — and is not the rate of purchase very low, when the advantage is so great?

5. *Parents should promptly and cheerfully supply the required books and apparatus for the school.* The teacher cannot work without tools; the parent ought not to expect it. If a parent has any doubt about the propriety of a call for a new book, he should at once see the teacher, — but *never* should he send an uncivil or angry message by the child. An interview of five minutes may put the matter peaceably at rest, and save both parties much unpleasant feeling. Besides, school books are now less expensive than formerly. The parent in most cases can better *afford* to buy a book, than to spend his time in talk about it. Often the pupil loses more by delay in one week, than the value of the book many times told, — for

there is no estimating *improvement* by dollars and cents. We grant, the multiplication and frequent change of school-books are a great and sore evil, — but this at least is not the fault of the instructor; and no good can possibly come of disputing a question with him, which in reality, has been settled already by the school committee.

6. *Parents should see that their children are decently clothed, and cleanly in their persons.* This duty belongs mainly to the mother, — and her character may very readily be seen, as reflected in the persons of her children. The teacher has a right to expect of the parents the faithful performance of this duty. He ought not to be insulted with filthiness, and surely he need not, so long as soft water falls in rich abundance from the heavens, — and a pair of scissors and a comb are possessed by every family. He can have no heart to come in contact with pupils, who are sometimes so sadly neglected in this particular. This point however is so obvious, that we need not waste words upon it.

7. *Parents are bound to secure the constant attendance of their children.* This is no trifling article of their duty. Perhaps there is no one thing to be named, which contributes so largely to the perplexities of the teacher and to the injury of our public schools, as *irregular attendance*. Downright sickness of the child is a good excuse for absence from school, — and perhaps we may add, in some instances, illness in the family. But beyond these, it seems to us, there can be no good reason for keeping a scholar from his school. It is heart-sickening to witness for what trifling causes many of the children are kept away from our schools. Frequently it happens, that some unimportant errand, as trifling — if we may be allowed to be specific — as the purchase of a *cent's worth of yeast*, is made the occasion of a half day's absence from school — an injury done to the child's mind, which cannot be estimated in *dollars and cents*. Who can compute the amount of idle habits of study, having their foundation in that indifference to education, which, for some trifling *errand* amounting, perhaps, to the value of a *dime* — oftener, however, to less than a *cent*, permits the child to be away from his class, and thus practically teaches him to consider his school as a very *cheap affair*.

Every school, if the teacher would lay out his strength to advantage, should, to a considerable extent, be classified. His

mind, as far as practicable, must act upon *masses of mind*. But irregularity of attendance is most ruinous to classification. A scholar, by being absent *one half* the time, it may be demonstrated, is, to all the intents and purposes of the school absent *all the time*. One day he is absent, and of course, loses all that day's lessons; the next day he is present, but is still deficient in his lessons, because, as he says to his teacher, — "I was absent yesterday, and not knowing where to study, I have not studied at all!" Again he is absent — again he is present; the same result follows, and at the week's end he has learned nothing as it should be learned. Such is the effect upon the *pupil himself*.

But the difficulty is not now half told. He is a member of the school — the teacher must consider him such; and as the parents of *such* pupils often make fair promises for the future, the teacher feels bound, if possible, to *keep him along* with his class. To effect this, the class must be often *put back* on his account, which operates as a severe discouragement to them. Sometimes the instructor is obliged to devote particular attention to this scholar singly, by which the other pupils are robbed of the proportion of his time which is their due, and they are obliged to suffer an injury the most of all unpleasant, — for when scholars, who are always at their post, have learned their lessons well, it is cruel in the last degree, that they should be deprived of the pleasure of showing their faithfulness — the pleasure of a good recitation.

Nor is this all. The teacher — the unthought of teacher is not made of iron or brass. His patience being so frequently, so thoughtlessly, and so unnecessarily taxed, and his best efforts being so ill requited, he may — unless he is superhuman, he most certainly must — relax his exertions. He will find it next to impossible for a series of weeks or months, after having labored faithfully without success, to maintain his interest and his efficiency under all the discouraging circumstances of the case. As soon as his spirits flag, the whole school will imperceptibly catch the feeling, and they all are the sufferers. This is not an extreme case; it is not a fancy picture; it is not speculation. It is HISTORY! and I am sorry to be obliged to add, *it is the exact history of most of our public schools!*

Can any wonder, then, that we should *earnestly* urge, that parents should co-operate with the teacher in this particular?

And shall it ever be, that for some trifling "*errand*," — (we have often wished the word were "expunged" from our language,) which, by early rising, might as well be done long before school hours; or for some pretext originating in the imbecility or lack of forethought of our children's natural guardians — *must it ever be*, that the teacher's life shall be a life of perplexity, and the design of our public school system be so far frustrated?

What has been said of *irregular attendance* will apply with equal force to *want of punctuality* to the hour of opening the school. The reasons for tardiness, if possible, are often more futile than those for entire absence. The effects upon the school are nearly the same; for the current proverb, "better late than never," will hardly hold in this case. But the effects of tardiness are most disastrous upon the child. He is allowed *to be his own teacher* of a most deleterious lesson. Let it never be forgotten, *it is just as easy to be strictly punctual* as otherwise; and the parent, who will not lay the foundation of a habit so valuable in a child, when it can be done without cost, *deserves not the privilege of being a parent!* He betrays his trust; he injures his own child!

8. *Parents should be slow in condemning the teacher for supposed faults.* This is a point on which many are very apt to act wrong. Too often is it the case, that a teacher is tried, condemned and *publicly executed*, without even a hearing. Some troublesome, precocious youth, who has, it may be very justly, received some proportionate reward for his dark deeds, determines on revenge. He immediately *tells his story* to any who will hear it. If his parents are inconsiderate, and encourage him to go on, he is tempted to overreach the truth on the one hand, and to stop short of it on the other, till he succeeds in having the combustible materials around him lighted into a flame. Such a fire is seldom kindled without most severely scathing somebody; and *it sometimes happens*, that those most burned, are they who apply the match and fan the flame.

The truth is, few parents are capable of judging at the first blush upon the merits of a case, which they have not witnessed. They have strong partialities in favor of the complainant; and then they have but very inadequate views of the difficulties, the untold and untellable difficulties, with which the teacher must daily contend.

We undertake to say, that parents often expect more of a teacher, than he can possibly accomplish. They expect him to

advance their children in learning, without making the proper allowance for the difference of abilities which his pupils possess. Every parent *wishes* his son to be foremost in improvement, and he expects it, *because* he wishes it. At the same time he expects the school to be a perfect pattern of good order, *because* in *his family*, where, perhaps, he has but one child, he has never known any insurmountable outrage. He forgets, that probably fifty other parents are expecting for their children, as much as he for his, — and that the teacher is laboring in laudable ambition to do faithfully, *all* that can be expected of him, with some *three or four scores* of individuals, whose tempers and capacities and habits are as different as their countenances.

In judging of the teacher's government, the parent commonly compares it with his own family discipline, — because the family is the only community with which he is acquainted, at all analogous to the school. He forgets, perhaps, his own recent fit of impatience, even among his little circle of some half a dozen; and wonders at the unrestrained and unrestrainable temper of the schoolmaster, who, it is said, was not quite self-possessed in his school of a hundred.

But the analogy does not hold between the family and the school. The *parent* has authority in the premises, from which, to all intents, there is no appeal; and his children know it. He has several rooms at his command for solitary confinement, or for solitary reproof and reasoning. He has sole command of the "*staff of life*" in his community, which he can deal out in measured quantities, with water, to be taken alone, or he can withhold it altogether till submission is *quietly* yielded! Moreover, he has the advantage of knowing perfectly, the disposition of each subject of his authority, and may always proceed advisedly in the adaptation of his discipline. He has ample leisure for the purpose; for, if his business be pressing during the day, he can postpone the whole matter till the calm and silent hour of evening, when, unexcited and undisturbed, he may pursue his steady purpose. With all these advantages it would be strange, if a *parent* could not govern his own household well, and that, too, *without much resort to the rod*. The parent may well *wonder at himself, if he have not good discipline*.

But the case is not thus with the *teacher*. His authority in these latter days, is somewhat questionable. He usually has

but one room for his use, and that one often too small even for the pursuit of the more quiet duties of the school. He has no prison, — and if he had, he has no authority to confine beyond his usual school hours. He has no "bread and water" to dispense or to withhold. He cannot, unless his discernment is supernatural, have a perfect knowledge of the disposition of each pupil, and hence he is, from the nature of the case, liable to misjudgment in the adaptation of his means. He has no leisure. He must work all the time; for his reputation depends upon his success in *teaching*. *He is expected to advance each pupil daily.* He has not the time to adjust all his measures by deliberate reflection. He cannot always put off the case. His community probably may need the immediate check his punishment will give, — and if he should neglect to work the pump, the ship would probably sink, and bury him and his in the waves of insufferable confusion.

Consider well the life of the teacher. He must apply himself constantly, and often to numberless things at the same time. We have been told, I know, that the teacher "should never do but *one thing* at the same time." But this is impossible. Two things he must always do at once; he must *govern* and *instruct*. He never can do the latter without having his mind on the former. It is this double attention which makes his life a weary one. He might *govern* with comparative ease, if his duty ended there. The *instruction* would be delightful, if that could be pursued alone. But they must go together. With respect to the one, not a mistake must pass unnoticed. Every error in declension or conjugation, in orthography or calculation, in matter or manner, must be detected and set right; — and at the *same time*, the stolen whispered must be heard, the clandestine plaything must be captured, the incipient plot must be discovered, the arch trick must be anticipated, the idler must be watched, the wayward reprov'd and set right, and the stubborn and the impudent — the coarse and the turbulent must be subdued. All these things must go together; *they cannot be separated*. Then, in ordinary schools, unforeseen perplexities will arise. One boy has lost his book; another has left his at home; another makes a clamorous complaint of some injury done him by his next neighbor; a fourth is too warm and opens the window; a fifth is too cold and immediately shuts it, or applies to the teacher for liberty to do so. Add to these the perplexities occasioned

by late attendance and frequent absence to which we have before referred, and many other things literally "*too numerous to mention*," and who can wonder, that the teacher should sometimes be a little in doubt as to the *best mode* of procedure in his discipline?

We name not these things to complain of our lot as a teacher. *That after all is the profession of our choice.* But we name them to show *why* the parent *should be slow in condemning the teacher for supposed faults.* It seems to us, if parents would but *reflect*, they would be exceedingly slow to decide against the instructor without a hearing, "*as the manner of some is.*"

9. *When the teacher is known to be wrong, parents should possess a forgiving spirit.* It is a duty enjoined by the Great Teacher, that we should *love our enemies*, and that we should forgive men their *trespasses* as we hope to be forgiven. But how rarely is there any such thing as forgiveness for the faults of a teacher. "*He has done wrong — turn him out,*" is the gratuitous decision of almost all who have any cause of complaint against the schoolmaster. Is he their *enemy*? then they should forgive. But he is not their enemy. In nine cases of ten, he has erred in the midst of well-meaning; he has erred because he was perplexed beyond the sustaining power of humanity! Surely then he deserves your compassion rather than your rebuke. Show to him the kind spirit, give to him the support he needs, second his reproofs, if need be, his punishments, give no countenance to the offending and offended pupil, no occasion for others to expect your sympathy if they offend and find the way of the transgressor is hard, — and you do that for the teacher, which he has a right, as your fellow-citizen and your fellow-christian, to expect from you, and that for the school which its best interest demands.

We add but one thing more. *Parents should give to teachers their sympathy.* Some parents, ready to meet and defray the requisite expenses of their children's tuition, ready to co-operate with the teacher in all laudable plans and aims for the welfare of his pupils, are still lamentably deficient in this one christian grace and virtue. They seem to have no conception that he has wants like other men, that time with its free use and unfettered enjoyment is also to him a blessed commodity; that confinement within the four walls of a school room, month after month, does not necessarily leave him no tastes to gratify

beyond. They seem not to realize, that the teacher has nerves that need relaxation, languid pulses to be revived, and wasting strength to be renewed; and they can, and not unfrequently do, *grudge* the limited vacations, which are absolutely necessary to recruit his crippled energies and exhausted body. We repeat it, we claim the sympathy, the spontaneous, grateful sympathy of the parents, sympathy for the perplexities, the toils, the nameless trials that overtask the mind, unnerve the frame, and wear down the strength of the studious, faithful, devoted teacher.

It must be admitted, that many parents estimate the services of the schoolmaster, in very much the same way, that they estimate the services of the day-laborer in their employ. The man of business pays the clerk in his counting-room, and the cartman on his wharf, and the term-bill of his child's teacher, and in each case feels, in his own mind, alike absolved from all further obligation. OBLIGATION! Obligation from a parent toward a teacher! We have heard the word sneered at, the idea treated with contempt. But as there is no estimating the amount of good or evil influence upon the ductile mind of a child, extending as it does through his boyhood, felt in his riper years, operating unseen upon the principles and habits of all after life, running into eternity even,—so there can be no estimating, in mere dollars and cents, the unspeakable value of a good teacher's services; and no pecuniary emolument can ever cancel the *obligation*, unfelt and unacknowledged though it be, which the parent comes under to the teacher, while he sees the germs of fair promise in his boy, shooting into active usefulness as that boy becomes the man. Yes, the parent witnesses the expansion of the bud, the beautifying of the flower; but the genial influences, which operate upon these as the gentle dew and the blessed sunshine of heaven, are wholly forgotten and overlooked. A hand is at work behind the scenes, and the light of eternity can only reveal to the astonished parent, that the sun, the shade, the imperceptible dew on the mind of his child were to be found in the unobtrusive workings, the judicious, persevering, faithful training of the neglected teacher.

There is something cheering and animating in the cordiality of soul, which it is in the parents' power to exercise toward the instructor. If they have not the time for the visitation of the school, or the supposed qualifications for the examination

of their children in their studies, they certainly have it in their power to do much to make the teacher's life a pleasanter one; they can give to him some tokens of a kindly interest in his success, and of a willingness to cheer him along his toilsome way. And let the teacher see that his labors are appreciated, his duties and difficulties properly estimated, his plans cordially acquiesced in and promoted, his acts candidly judged, *his faults*, (and it will be very wonderful after all if he have not many of these,) fairly considered and heartily overlooked—and he would be an ungrateful, soulless piece of humanity, who would not be willing to devote his strength to the last remnant of energy, to requite the confidence, and answer the just expectations of those for whom he labors.

Let parents give their sympathy and co-operation to the teachers of their children, and the profession would soon be filled with devoted and talented men, who would be willing to *live* and *die* in their work; and when from their last pillow they should cast back a lingering look to the scene of their labors, the *roses would amply conceal the sharpest thorns*.

LECTURE VIII.

ON

MAN THE SUBJECT OF EDUCATION.

By SAMUEL G. GOODRICH.

NOTE. Since the delivery of this lecture before the Institute, it has been incorporated with, and published in, a volume entitled " Fireside Education "

MAN THE SUBJECT OF EDUCATION.

IN the autumn of 1837, there was an assembly in the state house at Boston, which presented two conditions of society. Among a crowd, consisting of the pale-faced race, were a number of red warriors from the West. They were the chiefs of their tribes, the picked men of their several nations; the brave of the battle-field, the orator and sage of the council. In reply to an address from the chief magistrate of this commonwealth, several of them made speeches. But how narrow was their range of thought; how few their ideas; how slight their knowledge; how feeble their grasp of intellect! They were, indeed, powerful in limb, but they had evidently the imperfect and limited comprehension of children. As animals, they were athletic, sinewy, and active, but as men, they had a coarse and revolting aspect. If you looked into their countenances as an index to the mind, you looked in vain for any trace of those refined emotions which belong to civilized man. It is frightful to gaze into the human face and see only the sinister stare of a wild animal. Yet the eye of these savages, like that of the wolf or the tiger, though bright and glassy, had no depth of expression, and seemed only to manifest a wary attention to visible objects and the passing scene. It bespoke no inward working, as if the mind were busy in weaving its woof of reflection, and unfolded no emotion, as if some seal were broken and a new page of revelation opened on the soul. It seemed

indeed but a watchful sentinel to mark outward things, not a mirror imaging forth a spirit within.

Such were the master-spirits of the savage race. Compare them with the individual who addressed them on the occasion in behalf of the pale-faces, the chief magistrate of this commonwealth, and consider the difference between savage and civilized man. Consider the compass of thought, the vastness of knowledge, the power of combination, the richness of fancy, the depth, variety and refinement of sentiment, which belong to one, and the narrowness of mind, the poverty of soul, which characterize the other. And what is the mighty magic which thus makes men to differ?

The easy answer to this interrogation is offered in a single word — EDUCATION. I know indeed that in common use this only means the instruction given at our seminaries. We speak of an English education, a liberal education, a fashionable education. In these cases, the word has a restricted and technical signification, and includes little more than instruction in certain arts and certain branches of knowledge. The learned politician who gave as a toast on some public occasion, "Education, or the three R's, Reading, Riting and Rithmetic," interpreted the word according to this popular acceptance. It has, however, a more enlarged sense, and legitimately includes all those influences which go to unfold the faculties of man or determine human character. It is in this wide sense that education may be offered as explaining the difference between savage and civilized man. It is in this sense I propose to consider it on the present occasion.

And here let us remark, that if man in his natural state is a savage; and if there be a power by which he can be redeemed from such degradation, and elevated to a rank but little lower than the angels — how important is it that we understand thoroughly the nature and operation of that power. It will, therefore, be my design to investigate this topic, and endeavor to illustrate in a plain and simple manner, the great principle on which human improvement rests.

To the careless or casual observer, the fields of science present an assemblage of objects without plan, arrangement, or design. To him, the surface of the earth seems but a disorganized mass of rocks, stones, and soils; to him, the various tribes of animals are but as a confused Babel, and the vegetable kingdom a perplexing and bewildering maze of trees, plants,

and shrubs. But to the patient and philosophical student these assume a very different aspect. To him, the rugged hills and mountains are susceptible of classification, and the very stones scattered over their surface are known to have their minute particles arranged in precise angles, according to an inflexible law. To him, the animal kingdom unfolds a stupendous system of living beings, rising in regular gradation, from the sponge that links the animal to the vegetable world, up to man, who stands at the head of creation. To him, the boundless variety of the forest and the field, of tree and plant, of leaf and flower, are marshalled forth in all the order of a well-appointed army.

Thus it is that nature unfolds her beautiful mysteries to the student of her works. Thus it is that, while the thoughtless and the indifferent stumble on through life, either blindfolded by ignorance or distracted by doubt, the philosopher is admitted into the temple of truth and instructed in the ways of Providence. And what is the grand result to which one thus initiated at last arrives? It is this — that in all the works of God there is design; that in the animal, mineral, and vegetable kingdom there is organization, system, arrangement; that in the shapeless stone, the blade of grass, the buzzing insect, and the grazing quadruped, — in each and all, there are conclusive proofs of contrivance, proceeding from One who acts according to a settled plan, and regulates his various works by universal and immutable principles.

Now it is one of the great objects of all philosophy, as well that of every-day life as that of the more abstruse student, to discover the design of the Creator in his various works, or, in other words, to discover the laws of nature. If the gardener desires success in the cultivation of a plant, he endeavors to find out the climate which is most genial to it, the soil in which it thrives best, and the positions which it seems to choose; that is to say, he seeks to understand its nature, and, having made himself acquainted with this, he adapts his cultivation to it. He does not attempt to change its nature, for experience has taught him that this would be ridiculous and vain. Having once ascertained the design of its Maker, he follows out that design, and attempts in no other way to bring the object of his care to perfection.

Thus, in the treatment of animals, our object being to raise them to the highest state of improvement, we consult the design of the Creator in their formation; in other words, we en-

deavor to find out the laws which regulate their nature, and follow the indications thus afforded with implicit obedience.

Such is the philosophy of every-day life, and such is all true philosophy. Its end is to discover the designs of the Creator, for we know that these proceed from omniscience, and any human attempt to go beyond them would be presumptuous folly. It is the highest object of human reason to search out and comprehend the laws of nature, or the designs of the Creator, and, having done this, common sense teaches us that we may safely follow the lead which is thus afforded us.

If, then, our inquiry were as to the best means of improving the condition of man, we should first investigate his nature, or seek to discover the design of the Creator in his formation. We should begin with the infant, watch the development of its faculties, and study the process by which these are unfolded. We should go on, through childhood and youth, to maturity, and see if we could perceive any leading principle or design, through which the intellectual, moral, and physical powers are unfolded and perfected. To aid in this inquiry, we should make a comparison between man and the mere animal creation, carefully noting down those points in which he may resemble, or differ from, them. The plain inference that would result from such an inquiry is this—that while all other animated beings are incapable of instruction, and reach their perfection without it, man is designed to be the subject of education; that through education his faculties receive their development; that by education alone he can reach the end and design of his being.

Let us for a moment follow out this plan of investigation. We begin with the infant, and compare it with various young animals. Most quadrupeds are able to walk in a few hours after their birth. In this, they need no instruction beyond that instinct which is born with them. But before the infant can perform this apparently simple act, he must go through the long and tedious training of twelve months. He must make ten thousand efforts before he can command the use of his limbs; he must make trial after trial; he must be aided and instructed; in short, every muscle in his body is to be educated to perform its task.

There are many birds, particularly those of the gallinaceous tribe, which in twelve hours after they are hatched run about and pick up seeds, selecting them with careful discrimination

from amidst the earth and gravel among which they are scattered. How different it is with the infant ! How many efforts must it make before it can even pick up a pin ! It is, in the first place, to acquire a knowledge of distances ; it must then learn to measure these with its arm ; that arm, too, must be instructed ; the thumb and finger must be taught. All this various knowledge must be acquired by patient training, and brought to harmonize in one effort. Thus, an act which animals perform instinctively, and immediately after they come into existence, cannot be performed by a child until it has passed through an elaborate education of several months.

The animal tribes have no articulate language, but such as they have is intuitive. How far it is the instrument of communicating ideas, we cannot precisely determine ; but we know that their various cries are understood by them, and serve to some extent, the purposes of our more artificial and arbitrary modes of speech. These cries are universal in the several species, and are not adopted from imitation, but from instinct. The young duck that is hatched and reared by the hen does not imitate the notes of its foster-mother, but makes precisely the same sound as the parent that gave it existence. If you take the eggs of various birds, and cause them to be hatched in one nest, the young ones will severally break forth with the language of their several parents. In Japan and China, it is common to hatch chickens by steam, and I have seen the same process in London. These chickens, cut off from all intercourse with their kindred of the barnyard, invariably utter the same cries, whether expressive of pain or pleasure. I know that some birds have considerable powers of imitation. The parrot may be taught to utter sentences, and the caged mocking-bird will repeat snatches of music caught from the flute. But these powers are of small compass, and confined to a few species. They not only show a faculty of imitation, but to some extent a capacity for instruction. It must be remarked, however, that these arts, thus acquired, are not material to the existence of their possessors. They do not contribute to their happiness or elevate them in the scale of being. The gay parrot of the Brazilian grove, uttering his wild jargon in freedom, is a superior bird to the imprisoned parrot, who has been taught to speak, and who, as a diploma given in evidence of his liberal education, has his tongue severed in twain. But speech is essential to man. It is evidently the design of the Creator

that man should be the master of an articulate language, and that this should be the great instrument, not only of communicating ideas, but of unfolding and amplifying the intellectual powers.

Thus, while the animal tribes have their language by intuition, man must acquire his through the process of education. The tongue, the ear, the lungs, all the oral mechanism, consisting of a thousand nerves, muscles, and fibres, must each and all be instructed; each and all must be taught by experience; each and all must receive line upon line, and precept upon precept. The first articulate syllable of an infant is a gigantic effort. The acquisition of a language, simple as it may seem, is the result of innumerable efforts of a similar kind.

Thus far, our remarks have been chiefly confined to the physical powers of man and animals. While the latter come to their perfection in a few hours or a few months after their birth, and reach the full development of their faculties without instruction, the former advances only as led forth by the hand of education. The fish glances through the water; the quadruped roams over the land; the birds put forth their varied melody; and all this with no other tuition than that of instinct. God is their schoolmaster, and his lessons are perfect. But man is subject to a different design. He cannot perform the simple act of walking; he cannot utter an articulate sound; he cannot even pick up a pin, but through a process of teaching and training. If, then, instinct be the law of the animal creation, education is the law of man. It is the law of his physical nature, for by its instrumentality alone can his simplest and commonest faculties be unfolded.

Let us now consider the mental powers of man, as compared with the higher animal instincts. We begin by repeating the remark, that while man has every thing to learn, the animal tribes need no instruction. The duck that is hatched in the barnyard by the hen, and associates only with companions that shun the water, marches off to the pool, and, in spite of warning and remonstrance from its guardian, plunges into the wave. Here it rides at ease, and manifests a perfect knowledge of the element, which it has never seen before. It puts forth its paddles, and manages them with all the dexterity of an experienced oarsman.

The waterfowl that comes into existence on the reedy margin of some northern lake, stays for a time around its birth-place; but the brief summer is soon passed, and the monitory voice of

winter comes upon the breeze. The bird listens to the warning and springing high in air, departs for another clime. It needs no chart; it asks no compass. It mistakes not its course; it deviates not from its track.

There is a power whose care
Teaches its way along that pathless coast,
The desert and illimitable air,
Lone wandering, yet not lost.

How different is it with man! How slow is the process by which he acquires a knowledge of objects around him! He can only judge of distances after being taught by experience. He has no knowledge of places except so far as he acquires it. Every inch of his progress depends upon instruction; every idea is to be acquired; all knowledge comes by tuition. The various powers of the mind, like those of the body, must be unfolded, trained, and enlarged by education.

How long and patient then must be the study and toil of man before he can acquire that stretch of geographical knowledge, which would seem to be the free gift of Heaven to the migratory bird! That feathered voyager, untaught and often alone, performs a journey of a thousand or two thousand miles, and that in the space of a single week. It goes to a country where it has never been before; it pursues a track which is totally new. It flies from a winter which it has never tried, and, as if led by the gift of prophecy, proceeds with the speed and directness of an arrow, to find shelter in a region of perpetual summer. There are persons who will not believe in miracles; but what miracle is equal to this? And yet we know its reality. We cannot explain the process, but we see the fact. We see that instinct is a power which supersedes the necessity of instruction to the animal creation; and that, while they are made to be guided by this mysterious gift, man is left to the guidance of experience and education.

In human society, it is found alike convenient and necessary that men should be distributed into various occupations. Some must be farmers, some carpenters, some hunters, and some fishermen. Amongst animals, we observe a similar diversity of pursuits. But it is to be remarked, that, while the latter are instructed by nature in their various trades, and supplied by nature with the tools necessary to carry them on, mankind are obliged to serve a toilsome apprenticeship of many years, in

order to acquire a competent knowledge of the several arts and professions to which they devote themselves.

Thus, we observe that the woodpecker, who is a natural carpenter, supplied with a tool that serves both as chisel and mallet, goes untaught to the forest, selects his piece of timber, and forms his abode; and all this without instruction. The beaver, who is both carpenter and mason, architect and house-builder, furnished with teeth that perform the work of the axe and saw, and a tail which discharges the office of a trowel — he too performs his work, not by the plummet and the rule, not after the plans of a draughtsman, but, from the simple lessons of instinct. The bittern that wades along the pool is a fisherman that seldom fails to secure his prize, when he thrusts his spear into the water. The hawk is a sportsman that rarely stoops in vain upon his prey. The pensive heron, that stands while the tide is out in the briny mud, is an oyster-catcher by profession. And all these, as soon as they are hatched and have taken to their wings, go straight to their several vocations, without a single lesson, and yet with a perfect understanding of them. How different is the lot of man! How many are the trials, how long the practice, before he can become instructed in even the commonest pursuit by which a mere livelihood is to be obtained.

In modern times, the art of committing ideas to paper has been extended and perfected by the art of printing. This has widened the field of knowledge, and offered facilities for education unknown to former ages. In our day, a man cannot rise to a level with his fellow-men without being able to read. But how slow and tedious is the process by which the child is taught the alphabet, and then taught to combine syllables into words and words into sentences! How many months of toil are required to compass this common, but necessary branch of education! It is not so with the brute creation. All the knowledge necessary to their existence, all that is required for the fulfilment of their duty and their destiny, is the gift of God. They need to learn no alphabet at the point of the penknife; they need no admonition from the birch or the ferule!

We have spoken of man's physical nature, and his intellectual powers. But there is another important point of consideration. Of all the various sentient beings which people this vast world, man is the only one that has been permitted to taste of the tree of knowledge of good and evil. He is the only being that has a moral nature; the only being that is ca-

pable of perceiving beauty in virtue and deformity in vice ; the only being that has a capacity to distinguish between truth and falsehood, between equity and injustice, between right and wrong , the only being in whose breast Heaven has established the holy tribunal of conscience. Man then alone, of all this earth's creation, has moral faculties.

It would be easy to illustrate this position, and show the difference between man and animals in respect to moral perceptions. Let us take the golden rule, laid down by our Saviour, which is the basis of justice between man and man — "do to another as you would have another do to you." This is no sooner presented to the human mind than its force is perceived and the obligation to obey it felt. But animals are utterly destitute of a capacity for such perceptions. Might, with them, is the universal rule of right. The dog snatches the bone from the cat by the prescriptive privilege of mastery. The raven yields the carcass to the vulture, the vulture retires and waits till the feast of the sea-eagle is done. The hungry jackal surrenders his prey to the wolf ; the wolf gives up his to the hyena. Thus, throughout the brute creation, there is no recognition of any principle of justice ; no judge or jury but force ; no other rule of right than that the weak must yield to the strong.

And man in his moral, as well as his other faculties, is also the subject of education. The inspired proverbialist, affirms that the child trained up in the way in which he should go, will not depart from it in after years. And let it be remarked that he attaches no conditions ; he adds no qualifications. The maxim is positive, and involves the doctrine that the moral nature of man may be formed and moulded by education. And this, though uttered three thousand years ago, corresponds with every-day observation. "Just as the twig is bent the tree's inclined," is a passage which illustrates the power of cultivation over the soul as well as the mind. The heart has often been compared, and with apt propriety, to a field, which may be cultivated like a garden, and, divested of noxious weeds, made redolent of flowers and fruit ; or, left to the wild luxuriance of passion, it may resemble the overgrown forest, whose thickets are infested by the adder and the scorpion.

All this is well understood. It is also admitted that man's moral nature is the most exalted portion of his being. Virtue is superior to knowledge ; the good man is ranked as superior

to the great man. "An honest man's the noblest work of God." The Scriptures ever give the first place to the righteous man, the man of high moral character; not to the man of genius or talent. The highest exercise of reason is in the discovery of moral truth. The intellect is thus made to be the pioneer, the servant of the soul.

Yet the high gift of moral faculties is not bestowed without conditions. If a man use them wisely they will ensure happiness; if otherwise, they will work out his ruin. With the power to perceive the beauty of virtue and the deformity of vice, he must follow the one if he would be happy and shun the other at his peril. This is the weighty condition, and it cannot be resisted or evaded. The law is coiled around the soul of man, and while that soul endures it cannot be shaken off. It is the law of the moral universe, and is as pervading and inflexible as the principle of gravitation, which draws back to the earth a stone hurled into the air, while, at the same time it reaches to the planets, and sustains the balance of the heavens. It is a law ordained by Omnipotence and administered by Omniscience.

If, then, man has moral faculties; if these are the highest portion of his nature; if upon their right exercise his happiness depends; and if these are subject to the great law of education, how important, how supremely important, is that education! I shall not here attempt to explain why there is no systematic provision in our schools for moral culture, and why this most essential branch of education is too often neglected altogether, or left to the uncertain and capricious management of parents. I content myself with a few illustrations of the force of moral culture, with a view to impress upon the mind the fact that the heart is subject to the law of education; that as the body may be trained to health, grace, and vigor; as the intellect may be stored like a granary with the varied harvest of knowledge, so the soul may be imbued with the love of truth, justice, and charity; that by proper culture the noxious weeds of passion may be checked or eradicated, and the fragrant flowers of virtue made to spread their immortal bloom over the spirit.

Whoever has watched children with care has noticed that any passion or feeling becomes stronger by repetition. In the first instance, it is dim and feeble; in the second, it is more vivid and vigorous. By degrees it grows stronger; and when,

at length, it has become habitual, it is not only very apt and ready to return, but, like a vicious horse, it seizes the bit, and rushes forward in defiance of all control. Indulgence is the great principle of nutriment and culture to human passion. It is as the sun, and rain, and rich soil to vegetation. Thus, the indulged child becomes passionate, and gives himself up as easily to the gusty caprices of his humor as the seared leaf to the breeze. Thus, the savage, by dwelling constantly upon the thoughts of war, cherishes the spirit of revenge, until it becomes the master of his being. Thus, the miser, by perpetual poring over his gains, tramples down every better feeling, that avarice may flourish, spread wide its branches, and overshadow the soul.

It is the same with virtuous or vicious impulses ; exercise is the principle of culture. There is this difference, however, that the latter appear to be most prompt and ready to spring up in the heart, if some kindly influence do not interfere to check them and sow better seed in their place.

Yes—for the smoothest lake hath waves
 Within its bosom, which will rise
 And revel when the tempest raves ;
 The cloud will come o'er gentlest skies ;
 And not a favored spot on earth
 The furrowing ploughman finds, but there
 The rank and ready weeds have birth,
 Sown by the winds to mock his care.

* * * * *

The spark forever tends to flame ;
 The ray that quivers in the plash
 Of yonder river is the same
 That feeds the lightning's ruddy flash.
 The summer breeze that fans the rose
 Or eddies down some flowery path,
 Is but the infant gale that blows
 To-morrow with the whirlwind's wrath.

But while the evil passions are thus quick and eager to spring into exercise, and while even gentle and good feelings are prone to excess, still, the principles of virtue are capable of being established in the heart. By being cherished, they become strong ; by being founded in reason, they become fixed pillars, supporting the beautiful edifice of a consistent and just moral character—incomparably the most glorious spectacle to be seen on this earth. And let it be remembered that as indulgence and exercise give activity and vigor to bad

passions, so, on the contrary if permitted to sleep, they become feeble and reluctant to rise into exertion. As the arm of a man tied up in a sling gradually loses strength and becomes averse to motion, so any human passion, laid long to rest, wakes with difficulty and rises with enfeebled vigor.

Our slight survey of the progress of man from infancy to maturity, shows that in the development of his physical, mental, and moral faculties, he is wholly dependent upon education. A comparison of man with other animated beings shows that while he comes into existence with every thing to learn, they are endowed with an instinct which supplies them with all the arts and knowledge they require. Man then is made to be the subject of education ; and in this he stands in contrast to every other living thing. It is true that some animals have a limited capacity for instruction. You may teach the elephant to bear burthens ; you may train the ox to the plough, the horse to the harness, and the dog to the chase. You may thus render these animals subservient to the profit, the pleasure, or the caprice of man ; but you do not confer on them any art which improves their condition, increases their happiness, or raises them above their fellow brutes. But it is otherwise with man. Heaven has imparted to him the mighty gift of reason, and permitted him to taste of the immortal fruit yielded by the tree of knowledge of good and evil ; and endowed him with an independent and indestructible existence. He is destined to pass from one gradation to another as he ascends in the scale of knowledge ; but experience is the process by which his faculties must be unfolded ; education the ladder by which he must rise to the perfection of his being. The Creator has bestowed various instincts on the brute creation, and these are so wonderful in their power that they seem like scintillations struck out from the Omniscient Mind, and loaned to animals during their limited existence. But these creatures are not free agents ; the knowledge they possess is not acquired, and is not their own. They are ever held by the leading-strings of instinct ; they are ever under the conservatorship of Heaven. But man is free ; he acts from his own choice ; he exerts his own faculties. These are distinct and peculiar ; setting him apart from the rest of creation, and marking him as the subject of a higher design and a loftier destiny. As the pyramids of Egypt have stood forth on the plains of Gizeh for four thousand years, the giants of human architecture, challenging and defying the rival-

ry of later ages ; so man is a monument reared beyond the approach of competition from Nature's other works. The instinct of animals is indeed marvellous, and might seem in some things to surpass the gift of reason. But compare the most skilful works of animals with those of man. Compare the village of the beaver — the most ingenious of brute contrivances — with a human city. Compare its shapeless mounds of sticks and stones with one of our large towns, including its paved streets, illuminated at night by gas ; its lofty dwellings, many of them enriched and embellished with a thousand ingenious luxuries ; its diversified arts, its varied institutions, its libraries filled with exhaustless lore, its merchandize gathered from every quarter of the globe, its ships, which are taught to tread fearlessly the paths of the deep ! Make this comparison of the city of the beaver with the city of man, and you measure the distance between animal and human nature ; between the force of instinct and the power of education !

We must observe, too, that while instinct marks the animal races as limited in their capacity, it also marks them as limited in their duration ; and that while education opens to man a boundless field of improvement, it shows that he is destined for an endless existence. God has assigned to every species of the animal creation a boundary beyond which they cannot pass. To them there is no onward progress. They reach, not by gradual development, but at once, and without the aid of instruction, the perfection of their being. To this point nature says they may go, but no farther. Here shall their existence be stayed. No longing hopes, no yearning anticipations for something beyond, are kindled in the breast. Death is not to them a curtain, which may be lifted, and behind which they desire to look. It is an impenetrable veil, which stops their view, and forever intercepts their progress.

But man first creeps, then walks. In infancy his intellect is feeble, and depends upon the imperfect senses for its development. But reason soon unfolds its powers, and who can stay its march ? The imagination spreads its wing, and who can check its flight ? Man is distinguished from every thing else as a progressive being. Day by day he accumulates knowledge ; day by day his faculties advance in power and development. He feels that his march is onward, and anticipation takes wing and rises to hopes of immortality. And God has thus written in man's very nature that these hopes are

founded in truth. He has set his seal on man as coined for eternity. It is to deny the image and superscription of one mightier than Cæsar, to deny that this gradual development of man's powers, and the hopes that rise from the consciousness of such a process, point to immortality as his assured destiny.

Such then is man — a creature composed of three natures, physical, intellectual, and moral, all united to form one being. Such is education — the great instrument by which the character of man is to be formed — the instrument by which the powers of the body are to be trained, by which the mental faculties are to be developed and expanded, by which the heart, the seat of the affections, is to be moulded.

I am well aware that in reaching this result, we have only come to a point that has been long established. That man is designed to be the subject of education, is a proposition too obvious to have been ever overlooked. I have already quoted a proverb, in use three thousand years ago, which shows that this truth was well understood then. In a later, but still a remote age, Philip of Macedon, in his famous letter to Aristotle, asking him to become the preceptor of the infant Alexander, says, "I am less grateful that the gods have given me a son, than that he is born in the time of Aristotle." It is said of the emperor Theodosius that he used frequently to sit by his children Arcadius and Honorius, whilst Arsenius taught them. He commanded them to show the same respect to their master that they would to himself; and surprising them once sitting; whilst Arsenius was standing, he took from them their princely robes, and did not restore them till a long time, nor even then but with much entreaty. So high a compliment to one who administered instruction, marked the value set upon instruction itself. But, though it would be easy to multiply proofs that the power of education has been known in all ages, it is still true that the first instance of an attempt on the part of a sovereign to diffuse it over all classes of his subjects has been reserved for the present king of Prussia. He has indeed provided ample means for the intellectual culture of youth; but, with a jesuitical skill in human nature, he takes care to weave in, with the very texture of the mind and heart, a love of monarchy and loyalty to a king. And let it be remarked, too, that education in Prussia is as much a matter of conscription as levies for the army. The children are as sternly required to attend the schools and go through the lessons, as the recruit to appear on parade or submit to the drill.

While thus we perceive the despotism of the Prussian monarch, we cannot deny that he has taken an enlightened course to reach his object. He seeks to rule his people through knowledge, and not, like other sovereigns, through ignorance. His scheme is founded upon the doctrine that man is formed by education; that such is the plastic, yielding, impressible character of human nature in early life, that skilful teaching may mould it to any shape. He is willing, therefore, to enlighten his subjects by the diffusion of knowledge, taking care, however, to braid in with the strands of learning ideas of the necessity of monarchical institutions and the duty of loyal allegiance to the crown. The system involves the doctrine that early impressions may control even an enlightened intellect; that the associations of childhood may be so multiplied and netted over the mind as to lead captive the giant powers of mature manhood; and that an instructed people, thus tied to the car of despotism, while they will be more powerful, will be equally submissive with the ignorant and uninstructed slave. It is, therefore, a scheme founded in a deep knowledge of human character, and displaying a sagacity beyond the scope of ordinary kings. It is, however, a bold experiment, and the world will look on with interest for the result. Time will determine whether an instructed people, even though trained to the yoke of monarchy, will continue to bend the neck and toil submissively at the plough.

But, though the Prussian sovereign has undertaken to see that education is diffused over the whole community throughout his dominions, he is not the first despot that has been a patron of learning. In the darkest periods of history, kings have sought to fortify their thrones by collecting men of learning around them, and by establishing colleges and universities, founded on such principles, however, as to render them little more than engines of state. And while a pretended love of learning has been thus displayed; while the light of knowledge has been kindled in a college, and has shed its influence on a select number, the people at large have been sedulously kept in the darkness and the gloom of ignorance.

But the crowned despots of the Eastern Hemisphere have not furnished the only barriers to the progress of general education. Priestcraft, in almost every age, has sought to sway mankind, by keeping them in ignorance, or, what is worse, by subjecting them to the influence of superstitious fiction. There

have been politicians, too, who, in their eagerness for power, have maintained the doctrine that the mass of mankind were happier if left in a state of ignorance. But it will be perceived that in all these cases, the power of education, in the formation of human character, is fully admitted and understood. The despot fears instruction, for it would teach the people their rights, and give them strength to overturn his dominion. The crafty priest, who seeks to exercise a harsher tyranny than that of kings, a tyranny over the mind, resists education, for it would show his superstitions to be the mere phantoms of a base juggler. And the politician, who "deems ignorance to be bliss," is obviously seduced into the notion that the mass of mankind are made to be slaves, merely by his wish to use them as such; thus admitting that ignorance tends to rivet the chains of bondage, and knowledge to cut them asunder.

Nor have I yet enumerated all the difficulties with which Education has to contend. Even here in New England, where its importance has been admitted since the first landing of the Pilgrims, the lingering clouds of a dark age hang over the community. We see that even in Massachusetts, nine-tenths of the people fail of success in life, fail of attaining the true end of existence, through defective education. How is this? Go into society and you will find the cause. You will find that while the press is teeming with books, papers, and pamphlets upon this great subject; while the pulpit presses it upon the attention of the people; while the lecturer before the lyceum and the orator in our legislative halls are pouring forth eloquent appeals in behalf of education, that the people at large are still insensible to its real value, are still ignorant of its real compass and meaning?

Take a single point as an illustration. Look at our common schools. These seminaries are one of the most essential engines of instruction, and they obviously depend upon their teachers for success. Yet there is a current notion that any body can be a schoolmaster. The cultivator of the soil, indeed, must be trained to his task — but the cultivation of the immortal mind may depend on instinct. The watch with its delicate wheels, its thread-like cogs, its hair-strung balance, may not be entrusted to a blacksmith, but a finer and nobler mechanism may be entrusted to an inexperienced bungler. I have heard of a man, who insisted that learning in a teacher was a positive hindrance to success. He was accustomed to

illustrate his opinions in the following manner: "When the prophet desired to blow down the walls of Jericho, he did not take a brass trumpet or a polished French horn; but he took a ram's horn, a plain natural ram's horn, just at it grew. And so if you desire to overturn the Jericho of ignorance, you must not take a college learnt gentleman, but a plain, natural, ram's-horn sort of a man, like me."

This may seem a little too absurd for practical illustration, but do we not meet with views in society which bear some analogy to it? How then can we be surprised if it often happens that the minds of children, subjected to the charge of unskilful teachers, are either injured or neglected, so as to render their operations capricious and uncertain as the ill-regulated watch.

Miss Hamilton, in her admirable work on Education, says that when a child, she read the passage of Scripture, "on this hang all the law and the prophets," as an injunction, a command, and accordingly she fancied the law and the prophets hanging up in a row on pegs! And she remarks, that so strong hold did this ludicrous error take of her mind, that it often occurred to her, after she arrived at mature years. I once knew a boy, in the olden days of Webster's Grammar, who found this definition in his book: "A noun is the name of a thing, as horse, hair, justice." But he chanced to misconceive it, and read it thus: A noun is the name of a thing, as horse-hair justice. He was of a reflecting turn, and long he pondered over the wonderful mysteries of a noun. But in vain; he could not make it out. His father was a justice of the peace, and one day, when the boy went home, the old gentleman was holding a justice's court. There he sat in state, among a crowd of people, on an old-fashioned horse-hair settee. A new light now broke in upon our young hero's mind. My father, said he, mentally, is a horse-hair justice, and therefore a noun!

Such are the grotesque vagaries of the youthful intellect, left to itself. How strong then is its claim to the assistance of an experienced and careful guide! — And yet, it is a current notion in society, that specific instruction and technical preparation are not necessary to the schoolmaster!

We have come then to the conclusion, that it is the law of man's nature that his physical, moral, and intellectual faculties must be unfolded by education; that man without education is a savage, but little elevated above the brutes that perish;

while by means of education, he may be exalted to a rank but little lower than the angels. By proper treatment, the body may be trained to grace, activity, and endurance; by instruction, the mind may be enriched with exhaustless stores of knowledge and wisdom; by education, the evil passions may be laid to habitual repose; while the nobler and more generous qualities may be developed and brought into such prompt and habitual action as to pervade the whole character. Education may be the instrument of rendering the highest and most exalted portions of our nature triumphant over the grosser attributes of flesh and blood.

Education, then, is the lever, and the only lever, that can lift mankind from the native mire of ignorance. That lever is put into our hands, and how shall we use it? We live in a civilized community. Every individual among us can understand the value of that culture which raises a man from the savage to the civilized state. Is it not the duty of every person to use his utmost efforts to carry the benefits of this culture to each member of society? Is there any one who can look on the rising generation and say that he has no interest in this matter? If so, then is he self-exiled from his race, cut off from all sympathy with his kindred and his kind. That man who is thus cold and thus indifferent must be wrapped in the gloom of miserable ignorance, or encased in the triple mail of selfishness. Like ice in a refrigerator, surrounded by a non-conducting layer of charcoal, to shut out the chance of being influenced by the breath of summer, he is bound in the chill security of that philosophy which lays down its code of life in a single dogma — TAKE CARE OF NO. 1. There let him rest. To such I speak not. I speak to those who acknowledge and feel the obligation to promote the best interests of the whole community, as far as they are able. And this does not permit a regard only to the present hour, but it demands the exercise of that high gift of reason, which enables us to read the future by a perusal of the past. And whether we look to the present or coming generation, is not education one of those great interests which wisdom calls upon us to cherish? Is it not the grand instrument by which the human race must be exalted? Is it not the power, indicated by the plain teachings of nature, by which man is to be redeemed from ignorance? And is there any one who is willing to take upon himself the

trust conferred upon every member of civilized society, and lay it down again, having done nothing for this great cause?

If our view of this subject be right; if education is the law of man's nature, as instinct is the law of animals; if man is marked as the subject of a peculiar design, a design which places him in contrast to every other living thing; and if this design be that his faculties are to be developed, his character formed, the end of his being secured, only through education; how plain is our duty? If we seek to cultivate a plant with success, we proceed according to the design of its Maker. We learn its nature, and follow this as the only sure guide. Now God has written on man, in letters not to be mistaken, *This being is made to be educated. Without education, he is a savage; by its aid, he may be exalted to a station but little lower than that of the angels.* What then is the duty of rulers — of those who are charged with the great interests of society? Can they neglect this obvious means of improving the condition of mankind without sin? Nature and providence point out the method by which the human race is to be exalted. No one can overlook or mistake it. Ought not education, then, to be laid at the foundation of our political system? Ought not provision to be made by every government, in every country, for the instruction of all the people in that knowledge which is necessary to enable them to form just opinions upon all the great questions of life? In our country, where the government is placed in the hands of the people, ought we not especially to make arrangements for the education of every member of society to this extent? In the choice of legislators, ought we not carefully to select only those who entertain just views on this subject?

I am afraid there is great error, or at least dangerous indifference, even among enlightened men as to this matter. The people ought to consider the point well, and exact of those who are charged with the business of legislation a conscientious and wise performance of their high duty in respect to education.

Let us, for a moment, consider the influence exercised by the legislature over the community. This body consists of the delegates of the people. It is regarded as the assembled wisdom of the state. The acts of the assembly go home to every man's mind, and produce their effect. If they enact a law, it lays its heavy impress upon the whole mass of society. Even

in despotic countries, where the people look upon the lawgiver with aversion, and fear the government as an adversary, even there, the legislative edicts fashion the manners of the people, establish the standard of morals, and become the mould into which the opinions of society are cast. If such be the power of legislation in a monarchical country, what must it be here, where it flows from the people themselves? If society can be shaped by authority which it hates and resists, how much more will it be influenced where it consents and approves. The people of this country do, in fact, look with profound respect to the acts of their legislators. They will be slow to despise what their assembled counsellors approve. If you move the heart, the remotest pulse in the human frame beats in unison with it. The legislature is to the people as the central organ of vitality to the life-blood of the body. It can, if it will, give a quickening impulse to the cause of education, which will reach every hill and valley, every house and hamlet, in the state.

Let the lawgivers of the land speak, then, and the people will hear! There is an echo in a legislative hall which dies not. Its edicts are whispered from hill to hill, from heart to heart, and still continue to live when those who framed them are sleeping in the dust. The spirit of the pilgrims is still breathing upon us from their statutes. The laws framed by this generation will go down to have their influence on the next. Let the people, then, who are now on the active stage of life, look to this subject, and call upon their rulers to discharge their trust on this point with fidelity!

Again, if our view of this matter be right; if it is the design of the Creator that man be the subject of education; if through enlightened education alone he can be led forward in the path of his duty and his destiny; how iniquitous are all those schemes of government which keep any class of men in designed ignorance. The light of Heaven is not more the right of all than the light of knowledge; and a scheme to appropriate to a privileged class of persons the glorious rays of the sun, while all beside are to be wrapped in the chill shadows of night, would not be more a conspiracy against the natural rights of man, than is any system which would shut out from the view of the people at large the intellectual light imparted by education. Yet such has been, and still is, the very basis of most of the political institutions of the Eastern Hemisphere. From the founding

of the first empire in the valley of the Euphrates, to the present hour, despots have dreaded the diffusion of knowledge, as they would the diffusion of offensive weapons. They know that an enlightened and instructed people are difficult to be subjected to unlawful power. They know that the ignorant are weak, and easily made the slaves of authority. They have therefore conspired in all ages to thwart the design of providence in the formation of man, by checking the progress of knowledge, and restricting the boundaries of science to a narrow and selfish circle of purchased and pensioned adherents.

The truth is, that knowledge is common property, and those who possess it are bound to distribute it for the benefit of others. Those who, for any selfish end, hoard it, or throw obstacles in the way of its diffusion, commit a crime towards their fellow-men. Above all, those who would deny to any class of persons the benefits of education, that they may the more easily govern them, engage in a base conspiracy against the rights of humanity.

A system which would enslave the body by cheating the soul, which keeps the mind and spirit in darkness or poverty, and holds human beings down, generation after generation, as near to the brute creation as possible, instead of elevating them in the scale of being, as is the obvious duty of all, is in every point of view an institution opposed to the evident designs of the Creator, and in contravention of the true destiny of man. It places itself in the very path of providence, and seeks to stay its march. It is a battery erected to resist and defy the manifest intentions of Heaven. Such schemes cannot prosper. That Being who said, Let there be light, and there was light, has given forth knowledge as the birthright of man, and he will show, in his own good time, that such gross wrongs against human nature cannot be perpetuated.

It would appear that, in all ages, and in every clime, ignorance is identified with slavery, and knowledge with freedom. The cause of education, then, is the cause of liberty. Nature and providence point it out as the great instrument of human improvement. Let its promotion, therefore, ever mark the policy of our free American states. Let it ever be maintained in our legislative halls that the instruction of youth is a subject of paramount interest. Let it be understood that the people are not satisfied to rest where they are, but are looking to a constantly advancing state of society, to a higher and still

higher standard of moral and intellectual culture. Let each individual use his influence to elevate public sentiment on this great subject. Let us all endeavor to give to the efforts of our school committees a loftier pitch ; to inspire into the teacher a more generous ambition, and stimulate his exertions by giving him a still nobler estimate of his high vocation. Let us attempt to move every individual in the community to a better sense of his obligations to aid in the cause of public instruction.

And finally, let us endeavor to anchor this subject deep and strong in the minds and hearts of parents. There the responsibility must rest. Man is made to be educated. He is made to receive the controlling lessons of life in the early periods of existence. During this period, as well by the ordinance of God, as the institutions of society, he is placed under the charge of the father and the mother.

Is it not true, then, that parents are the lawgivers of their children ? Does not a mother's counsel, does not a father's example, cling to the memory, and haunt us through life ? Do we not often find ourselves subject to habitual trains of thought, and if we seek to discover the origin of these, are we not insensibly led back, by some beaten and familiar track, to the parental threshold ? Do we not often discover some home-chiseled grooves in our minds, into which the intellectual machinery seems to slide as by a sort of necessity ? Is it not, in short, a proverbial truth that the controlling lessons of life are given beneath the parental roof ? The stream that bursts from the fountain, and seems to rush forward headlong and self-willed, still turns hither and thither, according to the shape of its mother earth over which it flows. If an obstacle is thrown across its path, it gathers strength, breaks away the barrier, and again bounds forward. It turns, and winds, and proceeds on its course, till it reaches its destiny in the sea. But in all this, it has shaped its course and followed out its career, from babbling infancy at the fountain, to its termination in the great reservoir of waters, according to the channel which its parent earth has provided. Such is the influence of a parent over his child. It has within itself a will, and at its bidding it goes forward ; but the parent marks out its track. He may not stop its progress, but he may guide its course. He may not throw a dam across its path, and say to it, hitherto mayest thou go, and no farther ; but he may turn it through safe, and gentle, and useful courses, or he may leave it to plunge over wild cataracts, or lose itself

in some sandy desert, or collect its strength into a torrent, but to spread ruin and desolation along its borders.

It involves a fearful responsibility, then, but we cannot shrink from the fact: parents usually decide the character of their offspring. It is so ordained of Heaven; children will obey the lessons given them at the fireside. As the stone hurled from the sling takes its direction and finds its resting-place at the bidding of the arm that wields it, so the child goes forward, and finds its grave in peace or sorrow, according to the impulse given at the fireside. Those who give existence to a human being, are likely to give shape and color to the destinies of an immortal spirit. The parent is linked to his child for good or ill, to eternity!

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